

A

# TREATISE CONCERNING THE SANCTIFYING THE LORD'S-DAY:

WHEREIN

The MORALITY of the SABBATH, and the  
Necessity of its strict and Religious Observation  
under the NEW-TESTAMENT ECONO-  
MY, is proven and maintain'd against the Ad-  
versaries thereof.

A. N. D.

Many special ADVICES and DIRECTIONS  
given, for promoting the Great and Compre-  
hensive Duty of SABBATH-SANCTIFI-  
CATION.

Necessary for Families.

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By Mr. JOHN WILLISON, Minister of the Gospel  
at DUNDEE.

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The SECOND EDITION, with Additions.

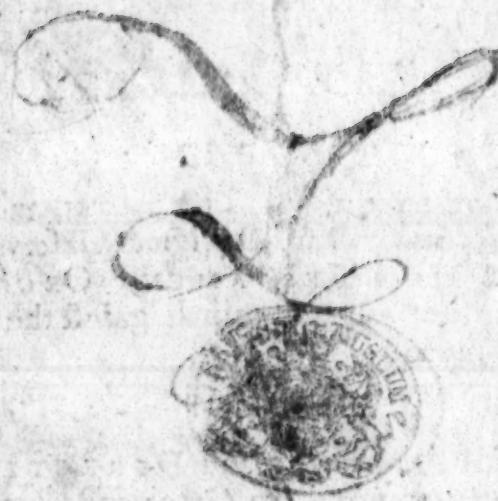
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Rev. i. 10. *I was in the Spirit on the Lord's-Day.*

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Mary Hayes  
C. H. Hayes  
Dr. H. B. H.





To the Right Honourable,  
 The Magistrates of Burghs-Royal,  
 Justices of Peace, and all other Judges and  
 Officers Civil or Military within Scotland.

And particularly

The Magistrates of Dundee.

RIGHT HONOURABLE,



LMIGH'TY God, the Supreme Governour of the Universe, the Sovereign Judge of Nations, and sole Fountain of Honour, by his over-ruling Providence, hath promoted you to honourable Stations and Places of Trust; in which you are capable of doing him eminent Service. He hath cloathed you with his Commission, and put the Sword of Justice into your Hands, that you may be an Encouragement of such as do well, and a

Terroure to Evil Doers. Your Promotion is from God, and you Rule by his Authority, *Prov. viii. 15.* He hath made you his *Vicegerents* and *Lieut-tenants* on Earth; so that doubtless you ought to act for his Interest, and according to his Orders. No Man but will account the Governor of a Provence a Rebel, if he disobey the Orders of the Sovereign Prince that commissioned him. All Magistrates and Rulers are bound to be as much obedient to God, as their Subjects are bound to be submissive to them: Nay more, for their Authority over Men is limited, but God's Authority over them is absolute and unbounded. Wherefore, R. H. I. humbly presume that you will not take it in ill Part, to be put in mind of your Dependance, and your Duty.

You are not only *Christians*, but *Christian-Magistrates*; and, upon that Account you are particularly concerned to promote the Interest and Welfare of the Christian Religion: The Religion of him who hath the Government on his Shoulders, and the Administration of all Things put into his Hands for the Good of the Church. It is chiefly for this End, that God hath raised you to Honour, and invested you with Power in a Christian Country.

Now in order to the pursuing this great End, it is fit that you remember, there are Two Things essential to the Christian Religion, which all its Professors should conscientiously Regard: *First*, The sincere Belief of its Truths. And *2dly*, The faithful Practice of its Duties. The *First* hath great Influence on the *Second*; for if the Christian *Truths* be questioned, the Christian

## DEDICATOR Y.

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Christian *Duties* will certainly be neglected. And the most effectual Mean that I know, to preserve and maintain both the one and the other, is the *Sanctification* of the *Lord's Day*.

Had it not been for the Observation of this Day, the Truths of Christianity had, in a great Measure, been forgot by many before this Time. For, as the *Lord's-Day* is, of it self, a bright and lively Memorial of our Redemption by Jesus Christ: So, upon this Day we constantly hear sounded in our Ears the Truths of that Religion, which Christ and his Apostles have taught and delivered unto the World. And, as the Observation of the *Lord's-Day* is a great Preservative to the Truths of Christianity; so also to the Duties of it. The wise God hath set this one Duty, as a strong Hedge or Fence for keeping all the rest: For, by a conscientious keeping of the *Lord's-Day*, the Soul is disposed and put in Frame for the whole Service of God, and Duties of Religion. The frequent recurring of this Day with the Gospel Ordinances dispensed therein, preserves the Remembrance of Christ and Heaven, keeps Sin and Vice under constant Rebukes, and puts Atheism and Irreligion to the Blush. Take away the Observation of the *Lord's-Day*, and all Regard to God's Worship would quickly be cast off; fearful Confusion and Disorder, Atheism and Profaneness would quickly ensue.

I look upon the Duty of *Sabbath-Sanctification* to be of as great Consequence to the Practice of Christianity, as *Luther* reckoned the Article of *Justification* to be to the Doctrine thereof, when he called it *Articulus stantis seu Cadeantis*

*Ecclesiae* : For if once we suffer wide Gaps to be made in this Hedge of Piety, then, may we expect, that, at these Breaches, all serious Godliness will run out, and a Flood of Profaneness and Impiety rush in upon us.

This undoubtedly hath been the firm Perswasion, and deliberate Judgement of the wisest *Emperors and Princes, Parliaments and Church-Assemblies*, when they framed such excellent Laws and Acts for the strict Observation of the Lord's Day, and of the divine Laws thereanent. And, seeing Magistrates are appointed *Custodes utriusque Tabulae*, it is very proper they should be acquaint with these Laws and Acts, and especially these of our own Country, which they are bound, by their Office, to maintain and put in Execution. Wherefore, I shall here take upon me to be your Remembrancer, with Respect to some of them, both Ancient and Modern.

I shall not insist upon these excellent Laws made by *Constantine the Great*, the first Christian Emperor, for the strict Observation of the *Lord's Day*; whereby he commanded, that thro' the whole *Roman Empire*, all Work and Labour should be forborn on that Day, besides several others.

I shall only mind you of the pious Regard King *Edgar of England* shewed to the Lord's Day, about the Year of our Lord 959, when he made a Law, that the Sabbath Day should be celebrated from *Nine a Clock on Saturday Night*, till break of Day on *Monday*, during which Time, People were to abstain from all manner of worldly Business, or Recreations.

As also of the Zeal of the Convocation of the Scots Clergy, tho' in Times of much Darkness, as narrated by Archbishop *Spotiswood*. Who, at their Meeting at *Perth*, *Anno Christi 1180*, expressed so much Concern for the *Sanctification* of the *Lord's-Day*, that they ordained, that every Saturday from *Twelve a Clock*, should be set a part for Preparation thereunto, and that all People, on *Saturday Evening*, at the sound of the Bell, should address themselves to hear Prayers, and should abstain from worldly Labours till *Monday Morning*.

But I shall descend to latter Times, and lay before you some of the excellent Laws, which have been made by our Kings and Parliaments, and General Assemblies in *Scotland*, since the Reformation, for the Religious Observation of the *Lord's-Day*, which still stand in Force, and which you are concerned to assist to put in Execution.

Particularly, *Ja. VI. Parl. 6. Chap. 71.* It is enacted, that there shall be no Markets on the *Sabbath-day*: And also, "That no Gaming, "Playing, passing to Taverns and Ale-Houses, "or selling of Meat or Drink, or wilful re- "maining from the Parish Kirk in Time of "Sermon or Prayers, upon the *Sabbath-day*, be "used, under the Pains of Twenty Shillings "Scots: And who refuse, or are unable to pay "the said Pains, shall be put and holden in the "Stocks, or such other Engine for publick "Punishment, for the Space of twenty four "Hours." There were several other Acts made in this King's Reign for the Observation

of the Sabbath, which I shall not insist on, but proceed to latter Acts.

Charles II. Parl. 1. Act 18. Intituled, *Act for the due Observation of the Lord's-Day*, which Act doth ratify and approve all former Acts of Parliament, made for the Observation of the Sabbath-day, and against the Breakers thereof. And likewise do discharge " all going of Salt-Pans, Mills or Kilns, under the Pains of twenty Pound Scots, to be paid by the Heir-tors and Possessors thereof: And also all Salmon-Fishing, hiring of Shearers, carrying of Loads, keeping of Markets, or using of Merchandise on the said Day, and all other Profanations thereof, under the Pain of Ten Pound Scots, the one half thereof to be paid by the said Fisher, or Shearer hired, and the other half by the Persons hiring. And if the Offender be not able to pay the saids Penalties, that he be exemplarily punished in his Body, according to the Merit of his Fault." And this Act is again ratified, Charles II. Parl. 2. Sess. 3. Ch. 22. Likewise King William of glorious Memory, Parl. 1. hath enacted many good Laws to this Purpose, particularly in the Acts intituled, *Acts against Profaneness*, which were past June 15. 1693, June 28. 1695. October 9. 1696, January 31. 1701. Which Acts do expressly ratify, renew and revive all former Laws and Acts of Parliament, made against Drunkenness, Sabbath-breaking, Swearing, Fornication, &c. And particularly, the King and Parliament do therein " strictly require and enjoin all Sheriffs and their Deputes, Stewarts and their Deputes, Baillies and their Baillaries

“liaries, and Regalities and their Deputes,  
“Magistrates of Burghs Royal, and Justices of  
“Peace, within whose Bounds the Immoralities  
“forefaid (and among which particular mention  
“is made of the Sin of Profanacion of the Lord’s  
“Day) happen to be committed. To put the  
“Acts against the same to exact and punctual  
“Execution, at all Times, without Necessity of  
“any Dispensation, and against all Persons with-  
“out Exception, with Certification, that any  
“of the said Judges that shall refuse, neglect or  
“delay to put the Laws made against the said  
“Sins in Execution, upon Application of any  
“Minister or Kirk-Session, or any Person in  
“their Name informing and offering sufficient  
“Probation, shall be subject and liable *toties*  
“*quies*, to a Fine of an hundred Pounds *Scots*;  
“for which they may be pursued before the  
“Lords of Session, at the Instance of the Agent  
“of the Kirk, the Minister or Kirk-Session of  
“the Parish, by summar Process, without the  
“Order of the Roll.

Besides these Acts of Parliament, I might cite  
you many Acts of the *General Assembly* against  
Sabbath-breaking, both of an old and later  
Date; the which also you are concerned to assist  
Ministers and inferior Church Judicatories in  
the Execution of. I shall only mention a few  
of them, *viz.* two old Acts, and two of late.

The First, is that past at Edinburgh 29th  
August 1639, intituled, *A&t anent keeping of the  
Lord’s-Day*, in which we have these Words,  
“The General Assembly recommendeth to the  
“several Presbyteries, the Execution of the old  
“Acts of Assemblies, against the Breach of the  
“Sabbath-

“ Sabbath-Day, by going of Mills, Salt-Pans,  
“ Salmon Fishing, or any such like Labour, &c.

The Second is, The *Act* past at Edinburgh  
18th of June 1646, intituled, *Act against loosing  
of Ships and Barks on the Lord's-Day*. It runs  
thus, “ The General Assembly understanding  
“ how much the Lord's-Day is profaned by  
“ Skippers and other Sea-faring Men, do  
“ therefore Discharge and Inhibit all Skippers  
“ and Sailors to begin any Voyage on the  
“ Lord's-Day, or to loose any Ships, Barks or  
“ Boats out of the Harbour or Road upon  
“ that Day: And who shall do in the con-  
“ trary thereof, shall be Censured as Profaners  
“ of the Sabbath.” And they recommend to  
Presbytaries, and others whom it may Concern, to  
see both the *Acts of Assembly*, and *Parliament*,  
made for Censuring and Punishing Profanation  
of the Lord's-Day, to be put in Execution.

As for the late *Acts of Assembly*, I shall  
mention but *Two*, The *First* is that past at  
Edinburgh 30 January 1699, intituled, *Act a-  
gainst Profaneness*, in which we have these Words,  
“ The General Assembly Recommends to the  
“ Kirk-Sessions and Presbyteries, the vigorous,  
“ impartial, and yet prudent Exercise of Dis-  
“ cipline against all Immorality, especially  
“ Drunkenness, and Filthiness, Cursing, Swear-  
“ ing, and profaning the Lord's-Day, which  
“ too much abound. And that they apply to  
“ the Magistrate for the Execution of the good  
“ Laws made against Immorality and Profane-  
“ ness. And seeing it is observed, that in  
“ Burghs, especially those of the greatest Repute,  
“ as Edinburgh, many sit too late in Taverns,  
“ especially

“ especially on the *Saturday's* Night, and Men  
“ of Business pretend they do it, for the Re-  
“ laxation of their Minds; through which,  
“ some neglect the publick Worship on the Lord's  
“ Day in the Forenoon; and others attend the  
“ Worship drowsily. Therefore, the General  
“ Assembly recommends to all Ministers, where  
“ such sinful Customs are, to represent to the  
“ People, both publickly and privately, the Sin  
“ and Evil thereof; and to call them to re-  
“ deem that Time, which they have free from  
“ Busines, and to employ it in Conyerie with  
“ God, about their Soul's State, and in Prepa-  
“ ration for the Sabbath, which will yield  
“ more Delight, than all sensual Pleasures can  
“ do. And the General Assembly beseecheth  
“ and exhorteth all Magistrates of Burghs to  
“ be assistant to Ministers, in enquiring into,  
“ and reforming such Abuses.

The other *A&E* is that past at *Edinburgh*, 10th  
*April 1705*, Intituled, *A&E against Profanation of  
the Lord's Day*; which runs thus, “ The General  
“ Assembly taking to their serious Consideration  
“ the great Profanation of the Lord's Day, by  
“ Multitudes of People vaging idly upon the  
“ Streets of the City of *Edinburgh*, Peer and  
“ Shore of *Leith*, in St. *Ahn's* Yard, and the  
“ Queen's Park; and in diverse Places of the  
“ West-Kirk Parish, and on the Links of *Leith*,  
“ and other Places, especially about *Edinburgh*,  
“ and that by Persons of all Ranks, many  
“ whereof are Strangers, as the same hath been  
“ represented to them by the Commissioners from  
“ the Presbytery of *Edinburgh*, in the Name,  
“ and by the Appointment of that Presbytery;  
“ And

“ And considering also, what hath been represented by several Brethren, anent the Profanation of the Lord’s Day in other Places of the Nation, by unnecessary Travelling, and otherwise : And the General Assembly being deeply sensible of the great Dishonour done to the Holy God, and of the open Contempt of God and Man, manifested by such Heaven-daring Profaneness, to the exposing of the Nation to the heaviest Judgments ; Therefore, they do in the Fear of God, earnestly exhort all their Reverend Brethren of the Ministry, and other Officers of the Church, to contribute their utmost Endeavours in their Stations, for suppressing such gross Profanation of the Lord’s Day, by a vigorous, and impartial, yet prudent Exercise of the Discipline of the Church, and by holding Hand to the Execution of the Laudable Laws of the Nation against the Guilty, in such Way and Manner, as is allowed by Law ; And, because the Concurrence and Assistance of the Civil Government, will be absolutely necessary, for the better Curbing and Restraining of this Crying Sin ; The General Assembly do hereby appoint their Commission to be nominate by them, to address the Right Honourable, the Lords of Her Majesty’s Privy Council, that their Lordships may be pleased to give such Orders, and take such Courses for restraining such Abuses, as they in their Wisdom shall judge most effectual.

Thus, Right Honourable, you see how many Laws both Civil and Ecclesiastical there are extant for the religious Observation of the Lord’s Day,

Day, I might have cited many more of them, but lest I should be too tedious, I shall pass them, and only put you in Mind of the pious Proclamation of our present Gracious Sovereign King George, given at St. James's the 5th of January 1715, in the First Year of his Reign, intituled, *A Proclamation for the Encouragement of Piety and Virtue, and for the preventing and punishing Vice, Profaneness, and Immorality.* In which Proclamation, His Majesty doth strictly Charge and Command all Magistrates and Judges under him, to put in Execution the Laws and Acts now in Force, for the punishing and suppressing of Vice; and particularly, the Profanation of the Lord's Day, by Gaming, selling of Liquors, and otherwise. And he hath these remarkable Words, which deserve to be written in Letters of Gold. " And " we do expect and require, that all Persons of " Honour, or in Place of Authority, will give " good Example by their own Virtue and Piety, " and to their utmost contribute to the discour- " tenancing Persons of dissolute and debauched " Lives, that they being, by that Means, re- " duced to Shame and Contempt, for their " loose and evil Actions, and Behaviour, may " be thereby also enforced the sooner to reform " their ill Habits and Practices; and that the " visible Displeasure of good Men towards " them, may (as far as it is possible) supply " what the Laws (probably) cannot altogether " prevent. And we do hereby strictly enjoin " and prohibit all our loving Subjects, of what " Degree and Quality soever, from playing, on " the Lord's Day, at Dice, Cards, or any other " Game whatsoever, either in publick or private " Houses,

“ Houses, or other Place or Places whatsoever:  
“ And do hereby Require and Command them,  
“ and every of them, decently and reverently to  
“ attend the Worship of God, on every Lord’s  
“ Day, on Pain of our highest Displeasure,  
“ and of being proceeded against with the ut-  
“ most Rigour that may be by Law.” And  
indeed the great End and Scope which that  
Proclamation chiefly levels at, is the religious  
Observation of the Lord’s Day; His Majesty  
wisely judging, that the Sanctification of the  
Lord’s Day is the *Epitome* of all Religion, and  
virtually includes all the other Precepts and Du-  
ties of Christianity, and that it is the best Fence  
and Bulwark against all Manner of Vice and  
Profaneness.

And now, Right Honourable, I cannot allow  
my self to question, but the Royal Pattern and  
Authority of so Great a Monarch, in whose  
Name, and by whose Authority, under God,  
you exercise your Power, will mightily influence  
you to do your Duty, in executing the Laws  
against Vice, and particularly, the Profanation  
of the Lord’s Day, which is a woful Inlet to all  
Manner of Impiety.

But I have a greater Authority than that of  
any earthly King to improve with you, in Be-  
half of this Holy Day, even the Authority of  
that Sovereign Lord, who instituted this Day,  
and who invested you with Power to vindicate  
and maintain its Honour, against all the facri-  
legious Profaners thereof.

You are God’s Deputies, which doth lay a  
strong Engagement upon you, to be concerned  
for the Honour and Interest of your Master and  
Sovereign,

Sovereign, and to resent the Wrongs and Dishonours done to him, more than these done to your selves.

As you are authorized by God, so you are accountable to him for all you do; and therefore, in the Discharge of your Office, and especially, in the suppressing of Vice, and curbing of Sabbath-breaking, you ought to act as these, who firmly believe, that, in a short Time, they must stand on a Level with the meanest of the People, before the Great and Awful Judge of the World, and render an Account of their Managements. There is not a Cause ye now judge, but he will judge over again; not a Sentence ye pass, but he will Recognosce and Canvass it. And hence there is good Ground for that weighty Caution and Advice, which the Spirit of God giveth to all Magistrates, 2 Sam. xxiii. 3. *He that ruleth over Men must be just, ruling in the Fear of God.* You must study to imitate the Great God in his Justice, and have an Eye not only to the Laws of the Land, but also to the pure and just Law of your Supreme Constituent, as your Rule in all your Administrations.

And, as you ought to be just in the Execution of the Laws, so (especially in restraining and punishing of Sin) it is requisite, that you shew your Courage and Magnanimity, for it is God's Quarrel you are engaged in. Sometimes the Transgressors of the Laws become so daring and impudent, that it requireth no small Measure of Courage and Boldness in a Magistrate to put to the Blush, or look them out of Countenance. Have the Slaves of Satan the Impudence to attack the Laws of God, which are holy, just, and

and good? And shall not the Vicegerents of God have the Zeal and Courage to appear openly in their Defence? It is unworthy of a Magistrate, to shew any Cowardise in the Discharge of his Office, especially, when the Honour of God, and his holy Laws is at the Stake.

Blessed be God, the Laws of the Land, which Magistrates are now called to execute, are unquestionably just, and agreeable to the Laws of God; so that they cannot have the least Scruple of Conscience to execute them. They are not now required (as in our Fathers Days) to persecute the Servants of God, and Lovers of his Laws; but to prosecute the *Enemies of God*, and notorious Breakers of his Laws. And who would not be valiant in so good a Cause?

As you must be just and magnanimous in punishing Vice; so ought you to execute Justice impartially, without shewing any Indulgence, or foolish Pity to the vicious. As there is no Respect of Persons with God; so neither ought there to be with those that are called *Gods*. You are not to know Faces in Judgment, much less to accept the Person of the Wicked. Solicitations in Favours of the Profane, should be answered with an angry and courageous Repulse. Vice is to be discountenanced, both by our Words and Looks.

This were the true Method to make Magistrates publick Blessings to the Land, and to advance the publick Welfare of the Cities and Country where they dwell. These that act in a publick Sphere, must not be Men of little Souls, or narrow Spirits! But Men of generous Dispositions, whose chief Aim is not to advance their

their own Interest, but the publick Good ; and who are willing to make all their private Concerns stoop to the publick Welfare ? O for publick spirited Magistrates, that would mind the Things of Christ more than their own, and prefer the Good of *Jerusalem*, before their chiefest Joy on Earth ! Then *Judgment* would run down our *Streets as Water*, and *Righteousness as a mighty Stream*. Then *Jerusalem* would prosper, God would be glorified, and our glorious Advocate in *Heaven* would be concerned to plead for you ; for thus you would put an Argument in his Mouth to use for you, *John xvii. Father, I am glorified in them*. Thus you would embalm your Names to *Posterity*, and *Generations to come* would rise up and called you blessed. Good Men of the present Age would also honour and bless you, as the *Guardians of the Laws*, and pray for *Heaven's Blessings* on you.

Would you then be honoured here, and glorified hereafter ? Employ your Power now for God's Honour and Glory, by suppressing Vice, and promoting true Christianity and Godliness. Now, the most compendious Way to do this is, to appear zealously in your Stations for the religious Observation of the Lord's Day, and for preventing the Abuse and Profanation of it ; as will more fully appear from the ensuing Treatise on that Subject, which I presume humbly to recommend to your serious Perusal ; hoping, that, thro' the Blessing of God, it may be useful, to raise your Esteem of the Lord's Day, and kindle your Zeal for its Sanctification. Oh ! never entertain flight Thoughts of Sabbath-breaking, or any other Vice, how-

ever common it be ; for the commoner any Sin is, it is still so much the worse, God is the more dishonoured. Look upon every Sin, and this Sin in particular, as the Enemy of that God, whose Deputies you are ; as that, which damns Souls to Hell eternally, and brings publick Calamities upon the Cities and Country in which you live. Would ye be Pillars of the Land, and keep off national Judgments ? Then be zealous against all Immorality, and particularly this God-provoking Sin of Sabbath-breaking. For, tho' Sin doth sadly abound and cry for Wrath, yet we do not read, that God useth to bring Judgments on a Land, where Magistrates and Ministers make Conscience of their Duty to suppress it.

And *finally*, see that you be such your selves, as you would have others to be : Aim to be Examples of Religion and Sabbath-Sanctification to the People whom you govern : For, as Ministers should preach by their Lives ; so Magistrates should govern by their Lives. What a noble Pattern of Sabbath-Holiness was the excellent Judge *Hale* to the People among whom he lived, of whom you will read in the following Treatise ? O ! that all Magistrates and Judges would notice his Example, and be tender of this Holy Day : It would be well for their Souls, well for their Families, and well for the Places under their Inspection : *Happy the People, when in such a Case.*

That the Sovereign Lord of the Universe, who hath exalted you above others, may eminently bless your Persons and Families, & finally bless this Epistle and Treatise to you, make you  
publick

publick Blessings to the Land, and memorable Instruments of his Glory. That he may honour you to be the Fathers of your Country, Guardians of the Laws, Champions of Justice, zealous Lovers of the Sabbath, while here below, and at length bring you to the everlasting Sabbath above; is the earnest Prayer of

RIGHT HONOURABLE,

Your Honours Obedient

Servant in the Lord Jesus,

J. W.



262 RAGTIME GIGG

older others have small parts of it  
written out in full. I have written it  
out in full, and now I am writing it  
out in full for you. I have written  
it out in full for you. I have written  
it out in full for you. I have written

23 OC 62



THE  
P R E F A C E  
T O T H E  
R E A D E R.



TIME is one of the most precious Things in the World, which can never be enough valued, nor too carefully improven; seeing, upon this doth depend the Salvation of our precious and immortal Souls throughout Eternity. Surely, it is for this great End, that Almighty God is graciously pleased, continually to wheel about Sun, Moon and Stars, in their annual and diurnal Revolutions, to beget and furnish Time to us: And therefore, it is most just what God requireth, that we should redeem it with the utmost Care and Diligence.

But of all Time, Sabbath Time is the most precious and valuable; upon the Improvement whereof

of, the Salvation of our Souls doth depend in a more peculiar Manner. Time is fitly compared to a Gold-Ring, and the Sabbath to the sparkling Diamond therein, which gives it its Lustre, and heightens its Value. Hence, the wise Christian hath a peculiar Esteem for the Sabbath, above the Days of the Week, and will reckon every Moment of Sabbath Time most precious, and desire that none of it be mis spent. What Christ said to his Disciples, concerning the Loaves and the Fishes, the like he seems to speak to us, concerning his holy Day, Gather up the Fragments, gather up all the Parcels, the spare Hours and Minutes of it, count them as precious, as the Goldsmith doth the smallest Filiings of his Gold, and let Nothing of Sabbath Time be lost.

The Sabbath Day being the wise Institution of the Great God, for his own Glory, and the Good of his Church, all Honour and Respect is due thereto. For, as God will have his publick Worship maintained, while the World standeth; so he hath appointed a Day of sacred Rest for this End, from the Beginning of it, and that he will have kept up to the End of Time.

Wise Solomon observeth, that to every Thing there is a Season, and a Time for every Purpose under Heaven, Eccles. iii. 1. And, if to every Thing and Purpose, to be sure, there is a proper Time and Season for the best Things, and best Purposes. Would God allow Time for the meanest Things and Purposes, and none for that of his solemn Worship and Service, which is the most necessary and excellent Purpose in the World? It is not enough, that we give God a Share of every Day for his Worship, from whom we have all our Time; but we owe him some whole Days for solemn and publick Worship. And it is very agreeable to the Light of Nature, and sound Reason,

that he should have a Day of every Week for this End.

All Nations have had their Seasons and set Times for Sacrifices and Devotion, even the Heathens, who worshipped dumb Idols, had their Festivals and holy Days, and had one Day of the Week, which they esteemed more sacred than the rest. Yea, so strong is the natural Light and Rationality of this Thing, that the Turks, tho' they are Enemies to the true Religion, and have taken up with the most unreasonable Impostures and Delusions, yet still retain the Impressions of the Rationality of this Point, that there should be a certain Day of the Week set apart for the solemn Worship of God.

I acknowledge indeed, that the Light of Nature, without any other Help, could not have determined Men universally, to dedicate the Seventh Day of their Time to God, more than the Sixth or Eighth Day. But seeing, the Creator of the World and Author of Time hath, from the Beginning, thought fit to measure Time by Days, and parcel out these Days into such remarkable Periods, as that of Weeks, or the Revolution of seven Days, to be constantly observed all the World over: It doth appear most agreeable to natural Reason, that one Day of each Week should be holy to the Lord.

But, besides the Light of Nature, we have the Light of Scripture and Revelation for this Truth, God hath expressly appointed one Day in Seven, to be kept holy for his Solemn Worship; neither hath he left the particular Day to our own Choice, but hath also pointed this out unto us by his Word, which he hath not done to every Nation.

It is one great Badge of a Christian, to keep the Lord's Day, or First Day of the Week, as being our Lord's Resurrection Day. The Jews have their Saturday Sabbath, which they much glory in, and call the Queen of the Week. The Maho-

metans keep the Friday, as their Sabbath, as being their great Prophet (or rather vile Impostor) his Birth-day. The Parthians, and some other Pagan Nations observe Tuesday, and esteem it above all other Days of the Week. But it is a discriminating Mark of the Professors of Christianity every where, that they celebrate the First Day of the Week, the Lord's Day. And indeed, the right Observation of it is also a distinguishing Character of a true and sincere Christian.

Our Lord hath appropriate this Day to himself, marked it with his Seal, and put his Name upon it, Rev. i. 10, *This holy Day is called Χριστοῦ Κυριακή, the Lord's Day; as the Holy Supper is called Σετικόν Κυριακόν, the Lord's Supper, 1 Cor. xi. 20.* Because, the one was his Institution as well as the other, for keeping up his Memory, and shewing forth his Glory. Now, the Observation of this Day is an open and visible owning of the Lord Jesus (by whose Name it is called) for our Lord and Master: Whereas, the Neglect of this Day is an open and visible disowning of Christ, and a slighting of the Benefits of his Resurrection. And, will any true Christian or Lover of Christ be indifferent about the keeping of this Day?

Tho' the Way of Sabbath Sanctification be the Good old Way, being the Divine Appointment, since ever God created Man upon the Earth; yet there is no Way more hated, no Duty more opposed by Satan and wicked Men; which I am not at all surprised at, seeing it is a special Fence to all Religion, and a strong Bulwark against the prevailing Torrent of Impiety.

That Iniquity so much abounds, and Piety is at so low an Ebb in many Places of our Land, I cannot but chiefly impute to the great Neglect and Disregard of this Holy Day: For, common Experience doth testify, that where the Lord's Day is most strictly observed, there Christian

Knowledge, Piety and Morality do most prosper: And, where the Sabbath is disregarded, there not only Christianity and true Piety, but even Moralit y and Civility do decay. The serious Consideration whereof, should excite all the Lovers of God and Holiness, to use their utmost Endeavours to support the Credit, and maintain the Dignity of the Sabbath against all its Enemies. And this it is that hath inclined me to contribute my Mite upon this excellent Subject, and write the following Treatise, which is partly Controversial, partly Practical, wherein the Enemies of the Sabbath are confuted, and the Friends thereof are instructed, with Respect to the Grounds, and right Manner of sanctifying it. For, seeing both the Profession and Practice of Christianity do so much depend upon the Observation of a Day of sacred Rest, it concerns all Christians to enquire into the Warrant they have for it, the particular Day appointed for this End, and the Way how it ought to be observed.

And there is the more Need for this, if it be considered, that the Age wherein we live, is a Time, in which great Contempt is poured upon the Sabbath. Some, as P. Limborch and his Followers do dispute against the Morality of it, and plainly disown the standing and perpetual Obligation of the Fourth Command. Others, as J. S. an Episcopal Presbyter, and his Associates, tho' they profess to own the Obligation of that Command, so far, as to forbear servile Work, and attend publick Worship on the Sabbath; yet plead for carnal Diversions and Recreations, after publick Worship is over.

Some loose Persons there are, who, on this Holy Day, with Vigour, prosecute their vile and wicked Enterprises in acts of Debauchery, Lewdness and Riot; Nay, make this Day of Holy Rest the Devils working Day, and consume it altogether.

altogether upon their Lusts. Alas! there are not a few, who go faster to Hell, and serve the Devil more this Day, than all the rest of the Week; for, being then at Leisure from other Business, they give up themselves the more freely to their Cups, Whores, and profane Company. And can there be a more daring Affront than this offered to a Great and Holy God, who Instituted this Day for his solemn Worship and Service?

Some brutish Souls there are, who observe this Day no better than do the Beasts, they only rest from their ordinary Labour, and spend the Day in Sloth and Idleness, which is to keep the Sabbath of an Ox or an Ass, not of a reasonable Creature. For this Day is not to be kept merely as a Rest from our common Employments, or as an idle Day; but as a Holy-day, a Day set apart for God's Glory, and for promoting our Salvation. Alas! for the spiritual Sloth and Idleness of many poor careless Sinners, who labour as little for their Souls, as they do for their Bodies this Day. They sleep, loiter, ly at Home, and, for the most part go to no Worship at all this Holy-day. Many will go a dozen of Miles to a Market for a little Gain, that will not be at Pains to go so much as one Mile, or even the Breadth of the Street to the Church, to attend the Gospel-Market for enriching their Souls. Tho' I believe, if the Bell, that calls them to the Worship of God, did give them Notice of a Stage-Play, or any such idle Diversion, we might find them at it among the first.

Others go to Church this Day, because it is the Fashion, and the Way wherein they have been brought up, but leaving their Hearts behind them, present their Bodies to God and no more. And, in the Time of the most solemn Worship, have their Eyes, either wandering after Vanity, or else shut with Drowsiness and Sleep.

Many attend Ordinances this Day, only to please a natural Conscience, and support their Reputation in the World: They find no Delight in the Sabbath, taste no Sweetness in Ordinances, know not the Excellency of Communion with God, they understand not the Psalmist's Language, when he saith, A Day in God's Courts is better than a Thousand elsewhere. No, this Day is to them the longest, and most wearisome Day in all the Week; They look on all the Religious Exercises of this Day, as Irksome and Burdensome: And therefore are glad, when there is a Period put to them, by the End of this Day. The Minds of many are so set upon the World, that they oft complain on this Day in their Hearts, as these Israelites of Old, Amos viii. 5. When will the New Moon be gone, that we may sell Corn; and the Sabbath that we may set forth Wheat? The Heathens (as Seneca tells us) counted the Jews a foolish People, because they lost a full seventh Part of their Lives, viz. by observing of the Sabbath. But it is sadly to be lamented, that not Heathens only, but many profest Christians, count the Sabbath a lost Day. Ah! what brutish Ingratitude is this to God, who hath so graciously allowed us such a blessed and Soul-upmaking Day, as the Sabbath? A Day, the sweetest that ever dawning to a lost World; a Day, that should be the Delight of our Souls, and Rejoicing of our Hearts.

Many in our Age would be at the Papists Way of Celebrating the Sabbath: Who, after Mass and Evening-Song, (as they call it) go presently to Piping and Dancing, and then to the Ale-house; the very same way the Israelites celebrated the Feast of the Golden Calf, Exod. xxxii. 6. The People eat and drank, and rose up to play. If this profane Course were still allowed, as in our Fore-fathers Days, in Times of Antichristian Darkness,

ness, many would call the Sabbath a Delight. And indeed, this seems to be the Way that not a few profest Protestants are driving towards, could they have their Will. They would reckon it no Grievance to see that old Abomination of the Book of Sports revived and Authorized in this Island again ; and, it is likely, that would in some Measure reconcile them to the Sabbath. But when they hear that the whole Sabbath must be spent in Religious Duties, Publick, Domestick and Secret, they Murmur, and say as these of old, Mal. i. 13. What a Weariness is it ?

When I mention the Book of Sports, (as it was commonly called) I understand that infamous Declaration for Liberty of Sports and Recreations on the Lord's-Day, which was published by Authority, not without the Consent of the Prelates, First, towards the End of K. James VI. his Reign, and afterwards in the Reign of K. Charles I. Anno Dom. 1633. Oh ! what heinous and God provoking Wickedness was this, when not only the Civil, but Ecclesiastical Rulers agreed, to Countenance and promote such profane Disorders on the Lord's-Day ! As the heavy Judgments of God followed them for this heinous Offence ; so I fear they will light upon these in our Age, who are of the same profane Disposition, and would be content to see such Abominations revived among us. And, (as one very well observes) we still find those Men, who are most zealous for Things of humane Invention, and for which they have no Command from God ; most forward for encouraging the Profanation of the Lord's-Day, which is of Divine Institution. For, how ever much Mens Zeal doth encrease for Things of their own devising, so much still doth it slacken for Things of divine Appointment. But O ! if such Men would remember, that Sports and Pastimes do wholly unfit the Mind for Spiritual Service, and take

off the Thoughts from what is serious and solemn, and put the Heart altogether out of Frame for attending on God, and holding Communion with him, in the Duties and Ordinances of the Lord's Day.

Now it is in Remedy of these growing Evils, and lamentable Abuses of the Sabbath before mentioned, that I have written the ensuing Treatise. And seeing, the First Edition of it is long since sold off, and many have been calling for it, I have been urged to publish this Second, which now I have done with many considerable Improvements, and divided it into Two Parts, which, I hope, will not be unacceptable to the Lovers of the Sabbath. And, O that God would Bless this Treatise, to preserve and promote the Love and Esteem of the Lord's-Day in the Hearts of many! As serious Godliness never did, so it never will thrive or flourish in the World, when the Lord's-Day is disregarded. For this Sin opens a Flood-Gate for all serious Religion to run out, and a Speat of Ungodliness to break in. They that once begin to make little Difference betwixt the Lord's-Day and other Days, will readily, ere all be done, make little Difference betwixt the Lord's Name and other Names; the Lord's Table and other Tables; the Lord's Book and other Books. This Sin of Sabbath-breaking is a woful inlet to all sort of Profaneness, and downright Atheism at last. Whereas a Conscientious Regard to this Holy-day is a mighty Aw-band on the Soul, against the Commission of Sin, and Neglect of Religious Duties.

This Treatise I direct and recommend chiefly to Families; because the Work of Sabbath-Sanctification doth most nearly Concern all Families as such. For, by the Fourth Commandment, all Governors of Families are particularly charged to see done in their Dwellings, and are made Responsible

sponsible for their Children, Servants, and all within their Gates. If this Essay shall, in any Measure, reach the End designed, I have my Reward; but let the glorious Author of the Sabbath alone have the Praise.

The Lord himself help you and me to keep the Sabbath of our God, and chuse the Things that please him, and take hold of his Covenant: That we may be numbered among them whom he will bring to his Holy Mountain, and make Joyful in his House of Prayer. AMEN.

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## Advertisement.

When I began to Revise this Treatise, I designed to have added a Second Part to it, as in the first Edition, containing Directions for the right Improvement of Communion-Sabbaths. But finding, that this first Part, with the Addition made thereto, hath swelled to such a Bulk, as make a reasonable Volume by it self. And that the other Part, with the Improvements designed, will make another sizeable Volume, and more fit for a Communicant to carry with him in his Pocket, than if they were both bound together. I chuse to publish them apart.

All I shall say here concerning the Improvement of a Communion-Sabbath, is, only to acquaint the Reader, that the celebrating of the Memorials of our Redeemer's dying Love to lost Sinners, in the sacred Institution of the Lord's-Supper, is a Duty most necessary, and a Work most suitable upon the Lord's-Day.

Nay, the Lord's-Day seems to have been appointed in a special Manner for the Celebration of this holy Ordinance, as may be gathered from Acts xx. 6, 7. where we read, that the Apostle Paul abode at Troas seven Days. 'Tis surely, he was not idle in that Place any of these Days he tarried in it.

## Advertisement.

yet he would not leave the Christians there, till once the First Day of the Week was come, the Day on which they used to assemble for breaking Bread in the Lord's Supper, that he might have occasion to Communicate with them, and so bid them farewell. For it is said, v. 7. And upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached to them, ready to depart on the Morrow, &c. They are brought in there, as meeting together for this Ordinance, without any previous Warning, because it was their ordinary Custom so to do. And because of the primitive Christians Constant breaking of Bread on this Day, it was anciently called Dies Panis, August. Epist. 118.

The Blood of Christ being then but newly shed for Man's Redemption, made most warm and tender Impressions upon the Hearts of Christians in those early Times: Yea, it fired them with such extraordinary Love to, and Zeal for their glorious Redeemer, that they could not think of parting, when assembled together upon his holy Day (which he had instituted for his Service and Glory) till, by the breaking of Bread (according to their dying Saviour's Example) they had celebrated the instructive and Heart-warming Memorials of his dying Love, his attoning Blood, victorious Resurrection, and triumphant Return: As well as the agreeable Pledge of their mutual Love and Charity to one another.

I grant, the first Christians were animated with more Life and Love, and were, habitually, in a better Frame for partaking of this Love-feast, than alas we now are. But, I am firmly perswaded, we are under the same Obligations of Love and Gratitude to our dying Redeemer that they were: And also have as much Need of the frequent Application of his Blood, and of a confirmed Interest in his meritorious Death, as they had. And seeing, the Obligations and Exigencies of Christians in all Ages are the same, it natively follows, that we should dedicate many more Lord's Days, to the Celebration of this solemn Ordinance of the Lord's-Supper, than now we do. Especially, seeing the dispensing and partaking of the Lord's-Supper, is the proper Work of the Lord's Day, and one special Design of its first Institution.

Every Lord's Day is honourable and pleasant, being a Day of the Son of Man; but, when the Lord's Supper is celebrated upon it, it becomes a solemn and high Day, a Day to

## Advertisement.

be remarked and remembred by the Disciples of Christ. As the Sabbath-Day is the most excellent of all the Days in the Week ; so a Communion Sabbath is the most desireable of all the Sabbaths in the Year : For, upon such a Day, a Crucified Jesus is most evidently set forth before our Eyes : He then appears in his dyed Garments, glorious and red in his Apparel. (a most lovely Sight to the Eye of Faith.) And surely, all true Lovers of our Lord Jesus Christ will esteem such a Sabbath, as a Day in God's Courts indeed, and truly better than a Thousand.

Now, if ordinary Sabbaths do require great Diligence and Care, in our preparing for them, and improving of them : Much more do Communion Sabbaths, in which we make very near Approaches unto God ; and he makes most near Approaches unto us. These are Days of Heaven upon Earth, and do most eminently represent the Employments and Enjoyments of the Glorified above ; and by the right Improvement whereof, we come to be prepared for living in that blessed Company : So that it highly concerns us to prepare diligently for them, when we draw nigh ; and to improve them with all suitable Care, when actually they do come.

The Work is great and important, and our Eternal Concerns do very much depend upon the right Management of it ; so that it is our great Wisdom and Interest to look to Heaven for Direction, and also make Use of these Helps that God in his Providence is pleased to afford us.

But I shall reserve what further I have to say upon this Subject, to the Practical Directory, which (God willing) I intend shortly to publish, for the Help of serious Christians, in the right Improvement of Communion Sabbaths. Which, with what I have published already in my Sacramental Catechism, for the Instruction of the Weak and Ignorant, concerning the Nature, Ends and Uses of this solemn Ordinance ; will (I hope) amount to a pretty full practical Treatise on the Lord's-Supper. But seeing, it is only the Blessing of God that can make it useful, it becomes us humbly and earnestly to look to him for it.

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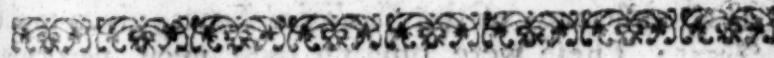


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# T R E A T I S E

## CONCERNING

### The Sanctification of the L O R D ' S - D A Y .



#### *The Introduction.*



O D, in his infinite Goodness to fallen Mankind, has been pleased to give us the *Holy Bible*, or Canonical Scriptures, as a perfect Rule of Faith and Manners; containing at large the Great Truths, Duties and Concerns of the Christian Religion. And these we have briefly comprised in Three succinct *Compends*, which are owned and received by all Christians, viz. The *Apostles Creed*.

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## INTRODUCTION.

as it is commonly called, *The Lord's Prayer*, and the *Decalogue*. The First being the Sum of our *Credenda*, the Second of our *Petenda*, and the Third of our *Facienda*.

The *Decalogue*, or *Ten Commandments*, which were solemnly delivered to the People of *Israel* from Mount *Sinai*, do contain the *Moral Law*; being a fixed and perpetual Rule of Righteousness, which God hath given to be observed by all Mankind, in all Ages and Periods, to the End of the World. This is that Law which the Royal *Psalmist* so much admires and commends, and makes his chief Subject in several *Psalms*, particularly xix. and cxix. which deserves our special Notice, and high Esteem in that respect.

The *Moral Law* differs vastly in its Nature from that of a *Positive Law*, which commands or prohibits Things, that before were indifferent, and only become Good or Evil by virtue of the Command, and not otherwise; such was that Command to our first Parents, concerning their not eating of the *Tree of Knowledge*; such were the *Ceremonial*, and many of the *Judicial Laws*, given to the *Jews*: These were binding only upon particular Persons, and lasted but for a Time. But the *Moral Law* contained in the *Decalogue*, is of universal and perpetual Obligation to every Rational Creature, and can never be abrogated, nor dispensed with; seeing it is evidently founded upon, and agreeable to the Dictates of the Light of Nature, and the Principles of sound Reason, naturally engraven on Man's Heart.

This *Moral Law* God hath divided into Two Tables, *Deut.* v. 22, In the First Table, we have the first Four Commandments, which immediately belong unto the Honour of God, and instruct in the Duties we owe to him. In the Second Table we have the last Six Commandments, which

## INTRODUCTION. 3

pect the Welfare of our Neighbours, and teach us our Duty towards them.

As all God's Works are very beautiful in their Order, so are the *Ten Commandments*, which have their Place and Rank assigned them, according to the Dignity of the Duties commanded, and the Heinousness of the Sins forbidden. As for the *First Table*, the Order of its Commands is admirable; for the *First Command* determines the right Object of our Worship, *viz.* the Eternal and only True God. The *Second* directs to the Means of Worship, *viz.* That they be only these of God's Instituting, and not Images, or Means of our devising. The *Third* appoints the Manner of our Worship, that it be with awful Fear and Reverence; without blaspheming or profanating of his Name. The *Fourth Commandment* specifies the right Time or Season to be employ'd in his solemn Worship, *viz.* *One Day in Seven*, which is the Subject of the ensuing Treatise.

This Treatise I divide in *Two Parts*; the *First* respects the Observation of the Sabbath in General: The *Second*, the right Improvement of Communion Sabbaths in Particular.

The first Part consists chiefly of two Heads; the First relates to the Morality of the Sabbath, and the Divine Appointment of the Lord's Day. The Second, to the Way and Manner of the Sanctification of this Day.

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### C H A P. I.

*Concerning the Morality of the Sabbath, and the Divine Appointment of the Lord's-Day.*

IN order to the handling of this Subject the more clearly and methodically, I shall, thro' divine Assistance, propose and resolve several Questions relative to it.

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## QUESTION I.

What is the proper Signification and Import of the Name **SABBATH**, so commonly in Use among us?

## ANSWER.

The Name **SABBATH** is a Hebrew Word, Signifying Rest, the Sabbath being a Day of Holy Rest: And it is so called, because God hath enjoined us to rest this Day from our Earthly Work and Labour, that we may solemnly call to Mind his Resting from his Works, both of Creation and Redemption; publickly adore him therefore, solace our Souls in his Goodness, repose and rest in the Arms of his Mercy, and meditate upon that **Eternal Rest which remains for the People of God in the other World.**

This being the true Import and Meaning of the Word *Sabbath*, we still retain it, and commonly use it to signify the *Lord's-Day*, our Christian *Sabbath*.

There are some indeed who are offended at the retaining of the Name *Sabbath*, under the New Testament Times, pretending that it is properly *Jewish*, tho', in the mean Time, they are fond of the Words *Priest* and *Altar*, which are much more so. But it is surely a Mistake to say, That the Name *Sabbath* is *Jewish*, or peculiar to the *Jews*, and so not to be used by *Christians*. For we see the Lord gives it that Name in the *Moral Law*, which is of perpetual Use, binding *Christians* as much as *Jews*; *Remember the Sabbath Day to keep it holy*. Nay, Christ our Saviour doth, in the New Testament, call his own Day by the Name of *Sabbath*, *Matth. xxiv. 20. Pray ye that your Flight be not in the Winter, nor on the Sabbath Day*. Now, it is evident, that our Lord doth

doth there mean the *Christian Sabbath*, or his own Day; for he is not only speaking to Christians, but concerning the *Flight of Christians*, which he knew was to fall out Forty Years after the *Jewish Sabbath* was abolished, and the *Lord's Day* come into its Place. Surely he would not bid Christians pray, that their Flight might not fall on the *Jewish Sabbath*, when he both foresaw and intended, that then they would reckon themselves under no Obligation to observe the *Jewish Sabbath*, nor under any Restraint of fleeing or travelling on that Day: (which even the *Jews* themselves believed, at that Time, they might lawfully do in Time of eminent Hazard, as appears by the Decree which they made relative thereto under the *Hasmonians*) And therefore he must mean the *Christian Sabbath*, upon which he bids Christians pray that their Flight might not happen. Not that it was unlawful for them to flee or travel on that Day in Time of Danger, but because it would be a great Addition to their Trouble, if their Flight should happen at such a Time, as to deprive them of the Opportunity of God's Worship and Ordinances.

It is of no Weight, what is objected by some, That the Christians who lived in *Judea* among the *Jews*, could not be allowed by them to travel on their Sabbath, and therefore (say they) Christ bids them pray, that their Flight might not fall upon it. --- For, in the first Place, The *Jews* not having the Government then in their Hands, they had no Power of restraining or punishing of Crimes. 2dly, The Time which Christ speaks of, was a Time of War and Confusion, occasioned by the *Roman Armies* invading the Land, when no Notice could be taken of such Cases, as Travelling on the Sabbath, 3dly, The most Superstitious were, at that Time, put to flee and travel as well as the Christians, which they then thought it lawful to do, as we said before, 4thly, If Christ had spoke so concerning

the *Jewish Sabbath*, it had laid some Foundation for Christians to fall into Mistakes concerning the Obligation of the *Jewish Sabbath*, and other Ceremonies; which, to be sure, our Lord would not have given them. And if there had been any such Occasion given, the *Judaizing Christians* would certainly have improven it against the Apostles; which yet we do not find. *Lastly*, The Learned *Owen, Durham, Brown*, and other Writers on this Subject, understand Christ as speaking in this Place of the Christian Sabbath.

But granting that the Name *Sabbath* were indeed *Jewish* and improper, (as some would have it) yet I am sure, it is still preferable to that of *Sunday*, which is truly *Heathenish*, tho' commonly used by them in their *Liturgy*, to the Offence of many Christians: For it is well known, that the *Heathen Idolaters* called this Day *Sunday*, because of the dedicating it to the created *Sun*, which was the chief of their Planetary *Gods* that they ordinarily worshipped, as may be gathered also from *1 Kings xxiii. 5. Ezeck. viii. 16.* And hence, some of the ancient *Heathens* (of whom *Tertullian* speaks) fancied, that the *Sun* was the *God* of the Christians, because they celebrated the first Day of the Week.

I know it is objected, That some of the primitive *Apologists* for Christianity, as *Justin Martyr* and *Tertullian*, in their Writings, call the Lord's-Day *Sunday*: But the Reason of their so doing is plain; they were writing to *Heathens*, to whom the Doctrines of Christianity and Institution of the *Lord's Day* were Things new and strange, and who would not have known what Day they meant, if they had spoken of the *Lord's-Day*; and therefore they call it by the Name they gave it, *Sunday*: For when we treat with others, we must express Things by the Names that are common and current among them, unless we intend to be *Barbarians* to them.

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But the primitive Christians did not use to call it *Sunday* among themselves, but, commonly, *The Lord's-Day*; not the *Sabbath*, partly to distinguish it from the *Jewish Sabbath*, that was so lately abolished; and partly to wean the *Jewish Converts* the more effectually from *Judaism*. But the true Reason why some in this Age seem to be offended at the Word *Sabbath*, as being applied to the *Lord's-Day*, is, because they cannot allow of any Thing that would infer an Obligation upon them to keep such a strict holy Rest upon the Christian Sabbath, as the *Jews* did upon their Sabbath: But I will have Occasion to speak of this afterwards.

I need not stand long here, to shew the different Significations of the Word *Sabbath* among the *Jews*; only in a Word, beside the seventh Day of each Week, or weekly Sabbath, (which is the most ordinary Acceptation of the Word in Scripture) it is put also sometimes to signifie a whole Week, because every Week had a Sabbath included in it, *Lev. xxiii. 15. Seven Sabbaths shall be compleat, i. e. Weeks.* The *Pharisee* saith, *Luke xviii. 12. I fast twice a Week, orig. vñsciuo dñs + sabbatꝝ.*

Likewise the Word *Sabbath* is sometimes put to signifie seven Years, *Lev. xxv. 8. Thou shalt number unto thee seven Sabbaths of Years, i. e. (as it is there explained) seven Times seven Years.* *Seven Years* was called among the *Jews*, a *Sabbath of Years*, because their Land rested from Culture or Husbandry every seventh Year, in Answer to the Church's resting every seventh Day. Hence it is said, *Lev. xxv. 4. The seventh Year shall be a Sabbath of Rest unto the Land.* Besides this, they had their great Sabbatical Year, or *Jubilee*, which was every *Fiftieth Year*: For according to *Lev. xxv. 9.* they were to reckon seven Sabbaths of Years, or seven times seven Years, which is Forty nine, and then to observe their *Jubilee*, or *Sabbatical Year*. *Lastly, The other sacred Feasts which the Jews kept monthly or annually, are also called Sabbaths,*

in regard of their resting from Labour on these Days, as on the weekly Sabbath. Hence *Levit.* xxiii. 24. the first Day of the seventh Month, which was their *Feast of Trumpets*, is called a *Sabbath*. But the weekly Sabbath is commonly called in Scripture, by way of Eminency, *The Sabbath*; to distinguish it from all other Sabbaths, and give it the Preference to all the other Feasts of the Jews.

## QUESTION II.

For what Ends hath God appointed a Weekly Sabbath?

## ANSWER.

1. God hath appointed it, for manifesting of his own Glory, and particularly, for displaying his sovereign Power and Authority over all his Creatures. It must certainly be an high Acknowledgment of God's universal Dominion and Supremacy, to have all the World, every Week in one Day, lay aside their own Busines, that they may jointly worship him in a publick and solemn Manner.

2dly, He appointed the *Sabbath* for the Benefit of his Creatures, and particularly, in Compassion to fallen Man; for he saw Man's Heart would be so glewed to the World, so drencht in Sensuality, that, were he left to himself, he would not allow one Day in a Month, nay, in a Year, for divine Worship; but would have drudged himself, his Servants and Beasts, even to Death, in pursuit of worldly Things, without minding any Thing that is better: Wherefore a merciful God hath strictly commanded Man to rest one Day every Week from all worldly Concerns, that thereby he might, in a manner, be laid under a Necessity to mind his Soul and the Things of another World; and in the mean time, the poor toiled Beasts, as well as Mens Bo-

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dies, might have some Rest and Ease, for their Preservation and Support.

But more particularly, the Sabbath is designed for our Souls eternal Welfare; in regard,

First, The Sabbath tends highly to our Instruction, and to the keeping up the lively Impressions of the Truths of Christianity in our Memories. The Sabbath recurring every Week, doth still of new lay before us a compendious View of these essential Doctrines, *The Creation of the World, Man's Fall, Christ's Incarnation and Satisfaction, His Death, Resurrection and Victory for completing our Redemption*: Besides that Glorious and Eternal Rest above, provided for the People of God.

Secondly, It tends to promote Holiness, Spirituality and Heavenly-mindedness in us; and that two Ways. First, By calling us off from Temporal to Spiritual Employment. Sensual Objects through the Week are ready to alienate our Affections from God, and wear spiritual Things out of our Minds; for recalling whereof, the Sabbath seasonably returns, and presents and entertains us with divine Objects.

2dly, By affording us a lively Emblem of Heaven, and the Conversation of the glorified Saints, in celebrating that eternal Sabbath above: For, as in Heaven there is no buying, selling, nor any worldly Business, but a continual speaking of God, enjoying Communion with him, adoring and praising him for ever, without any Mixture of other Affairs; so the Lord will have an Emblem or Representation hereof, as near as may be, given weekly to his People on Earth, by the Sabbath, wherein they must lay aside all worldly Things, and be wholly employed in the Service of God, and Work of Heaven: And this in order both to keep them in mind of, and make them meet for that Inheritance of the Saints in Light.

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## QUESTION III.

What is to be understood by the Morality of the Sabbath, or Fourth commandment, so frequently spoke of?

## ANSWER.

When we call the *Sabbath*, or Fourth Commandment, *Moral*, we mean that it is one of God's Moral Precepts, or a Part of the Moral *Law*, i. e. the perpetual and unalterable Rule given us by God, for regulating our Life and Manners: Also, by calling it *Moral*, we distinguish it from the *Ceremonial Law*, which was binding for a Time only, and abrogated by Christ's Coming. The fourth Commandment, enjoining the Observation of the *Sabbath*, is not *Ceremonial*, but *Moral*; i. e. of standing and perpetual Obligation, and which binds all Men, in all Ages, to the End of the World.

But, that we may have a more distinct Apprehension of the *Morality* of the *Sabbath*, we must distinguish betwixt Things that are *naturally Moral*, and Things *positively Moral*.—*Moral Natural* is, when the Thing required is so founded upon, and authorized by the *Law of Nature*, and right Reason, that it is fit and necessary to be done, tho' there had been no express Command for it, such as *worshipping God, obeying Parents, abstaining from Murder, &c.* *Moral Positive* is something enjoined us, which, tho' it be agreeable to the *Law of Nature*, yet carries not such a natural Evidence in it, as to oblige us, without a divine Revelation and express Command; but being once revealed and commanded, it is perpetually binding, as well as that *which is Moral Natural*. Now, the fourth Command is commonly called *Moral Positive*, tho' indeed there are several Things in it, which

which are of natural Equity, and authorized by the Law of Nature and sound Reason; such as,

*First*, That there be a due Part of our Time stated and consecrated for the solemn Worship and Service of God, and particularly, in publick Assemblies.

*2dly*. That this stated Time or Day should be Universal, and the same through all, that one Man's Business interfere not with another's Devotions.

*3dly*, That this Day should recur in a due Frequency, that it neither be so rare as to hinder our Souls Good, or indispose us for the Duties of it; nor so frequent, as to deprive us of Opportunity for our necessary secular Employments.

*4thly*, That the holy Duties of this Day be not marred, or interrupted by worldly Employments or Diversions; in regard, they tend naturally to draw off the Mind from God and divine Objects. These Four Things, included in the Fourth Commandment, I reckon to be of *Natural Equity*, or *Moral Natural*.

There are other Things in it, which are of *positive Institution*, *i. e.* binding only by a positive Law, and express Revelation. Of these again there is something.

*First*, That is *positive Moral*, *i. e.* of perpetual and unalterable Obligation, *viz.* That the foresaid stated Time for God's solemn Worship, should be the seventh Part of our Time, or one *Day* in seven. This, by God's Law, is become perpetually Moral and unalterable; but if God had not revealed it to us, the Law or Light of Nature could not have determined us to it, nor rendered any solid Reason why the seventh rather than the fifth sixth, or eighth Part of our Time should have been so consecrated to God; but the Author of Nature, who best knows what Proportion of Time suits best, both to Mens Bodies and Spirits, and how oft it should

should recur, so as to answer best the Exigencies both of our present and future Life, hath wisely determined it to be a *seventh Part*, or one Day in *seven*: And can any Man say, but it is a most rational and fair Determination? Had he dealt with us strictly, he might have taken the *six Days*, and left us but *One*. But since he hath taken but *One*, and allowed us *Six*, we ought to acknowledge that the Lord hath dealt graciously and liberally with us. Nay, had it been referred to our selves, could we have given less Time than this to God, from whom we have all our Time, nay our very Being, and all the good Things we enjoy.

But 2<sup>dly</sup>, There is in the fourth Commandment something that is *positive Ceremonial*, or mutable, viz. The Observation of the last Day of the Seven for the *Sabbath*. This indeed was enjoined at first, tho' not *directly* and *principally*, as any way *essential* to the Command for the *Sabbath*; but *only in a secondary Way*, as a Circumstance of the Command, which was to be altered when God pleased. It belonged not to the Substance of this Command, or the great Design of the Law, in what End of the Week the *Sabbath* should be, whether the first or last of the seven Days should be Consecrate for it; since the Scope of the fourth Command is only, to bind us to Consecrate the *seventh Part* of our Time, or one Day in *seven* to the Lord: This is the Morality of the Command, and what is of sacred and perpetual Obligation in it. For, observe how the Command runs, *Remember the Sabbath Day to keep it holy, six Days shal shou labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord.* He saith not, *Remember the seventh Day to keep it holy*, but *Remember the Sabbath Day*, or *Holy Rest*, whatever Day it shall be appointed on ---- Take the *six Days* for your Labour, and let God have a *Seventh* every Week for his solemn Worship,

ship; this is the Design of the Law: For when it is said, *The seventh is the Sabbath of the Lord*, it is not precisely meant of the *Seventh* in *Order*, but the *Seventh* in *Number*; not the seventh Day after the Creation, but the Day following the six Days allowed Man to Labour, that *Day* is the *Lord's* whatever Day in the Week it fall on. And tho' it be told in the End, That *God rested the seventh Day*, which indeed seems to be the *Seventh* from the Creation; yet it is said, *He blessed the Sabbath Day*, not the *seventh Day*. So that it is plain, that both in the Beginning and End of the Command, the Lord puts a remarkable Difference betwixt the *Sabbath* or Day of *Holy Rest*, and the *seventh Day* of the Week, the *Day* of his own *Rest*; implying that the Scope of the Command is to bind us to sanctify one Day in seven, whatever *Seventh* the *Lord* pleases to chuse, whether it be the *First* or *Last* Day of the Week: And that the Observation of the *seventh Day* from the Creation, is to be distinguished from the standing Law of the *Sabbath*: For *Remember the Sabbath Day to keep it holy*, is the fourth Command, and would have bound us, tho' it had stopped there, and said no more. — Tho' yet I grant, that the Observation of the *seventh* or *last Day* of the Week for the *Sabbath*, is so enjoined by the fourth Command, that none could have altered it from that Day to another, but he that is *Lord of the Sabbath*.

Thus you see, in what Sense the fourth Command is *Moral*, and of unalterable Obligation, and how it perpetually binds all, *Christians* as well as *Jews*, to sanctify one Day in seven for a weekly *Sabbath* unto the *Lord*. And now the Day being changed, by divine Authority, from the *Last* to the *first Day* of the Week, (of which afterwards) the Substance, Scope, or *Morality* of the fourth Command is no-wise infringed: And it still retains its Authority and

and obligatory Force as much as ever, binding Christians to sanctify the first Day of the Week as much, as it did the Jews to sanctify the last: Even as a Law commanding the keeping of an Anniversary Day for the Sovereign's Birth, doth equally apply it self to the Birth-day of each succeeding Prince.

## QUESTION IV.

Since Philip Limborch and his Followers deny the Morality of the fourth Command, and assert, that it was nothing but a Ceremonial or Temporary Precept, binding only upon the Jews, and abrogated by Christ's coming: How may the Morality or perpetual Obligation of this Command be demonstrated?

## ANSWER.

Tho' the Writings of Philip Limborch be newly translated into English, yet he hath no new Thing upon this Subject; for all he says against the Morality of the Sabbath, and a great deal more, has been long since advanced by other Anti-sabbatarians, Burmannus, Primerose, &c. And also most solidly and unanswerably confuted by our learned Country-man Mr. John Brown, in his two elaborate Volumes upon this Subject, written in Latine, and Entituled, *De Causa Dei contra Anti-sabbatarios*, to which the learned Reader is referred, for full Satisfaction in this Matter.

Tho' much hath been said upon this Head by others, yet I cannot leave it, without giving my concurring Testimony to this Truth, of the Morality of the fourth Command, and establish it by some few demonstrative Arguments.

REASONS proving that the fourth Command is Moral, binding us by a sacred and perpetual Law, to keep holy one Day in seven, to the End of the World.

1. IF the Law for the Sabbath was given to Man, and binding upon him in a State of Innocency, before there was any Ceremony or Type of Christ instituted: (for then Man did not need a Redeemer, nor any Rite or Type relative to him) Then consequently this Command was not Ceremonial, nor abolished by Christ's coming, but is of Moral and perpetual Obligation; But the former is true: And therefore the latter. The Consequence of the first Proposition is certain, from the Reasons mentioned; and also from this, That the Sabbath was appointed to Adam upon a Moral Ground, which obliges all his Posterity; viz. That he might have Freedom and Opportunity for the solemn Worship of God, without any Diversion from worldly Things: For Adam, in his best Estate being but a finite Creature, could not be intensely taken up with spiritual and temporal Things both at once: His ordinary Employment of dressing the Garden, would, in some Measure, have diverted his Mind, that he could not wholly give himself to Devotion, and the solemn Worship of his Maker: Wherefore God saw it fit he should have a Day set apart, wherein he might have an uninterrupted Freedom for it. Now, if Adam needed a Sabbath, for the Grounds above-mentioned, much more do we need one, who are not only finite Creatures, but corrupt also; and have so little Grace and Strength for spiritual Employment, and so many Corruptions, Temptations and Allurements to draw our Hearts from God through the Week, which he had not.

Limborch and other Anti-sabbatarians have no Way to answer this Argument, but by denying such an early Institution of the Sabbath, and asserting, that it was not appointed till Moses his Time, when the Ceremonies were instituted. But I shall prove the contrary from several Texts.

1. From Gen. ii. 3. Where we are told, before Man's Fall, or any Word of it, That God blessed the seventh Day, and sanctified it, because, that in it he had rested from all his Work. Now, the Scripture Notion of Sanctifying any Thing, is to separate and set it apart from common to sacred Uses and Purposes. And so it is plain from this Text, that God, from the Beginning of the World, did sanctify and set apart one Day in seven, to be observed by all Mankind, as a Day of sacred Rest, a Day solemnly consecrated to his Worship and Service: And to lay a Tie on us to observe it; we have God's Example, of Resting this Day from all his Work, set before our Eyes. That God's Rest on this Day was exemplary to all Mankind, appears, from his taking Six several Days to perform his Works of Creation, and the distinct recording of each Days Work, and his resting upon the seventh Day. Certainly it had been as easy for an Almighty Power to have made the World in one Day as in six. He that said, *Let there be Light, let there be a Firmament, and it was so*, might, if he had pleased, as soon have said, *Let there be a World, and it had been so*. And why did he not? Surely for our Instruction and Imitation, that we, in like manner, should sanctify every seventh Day of our Time after six Days Labour. And this is given as the Reason of the fourth Command, *Remember the Sabbath Day to keep it holy — for in six Days God made Heaven and Earth, &c.*

The Anti-sabbatarians are much gravelled with the forecited Text, Gen. ii. 3. And to evite the

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Force of it, contrary to all Reason, they would alledge that the blessing and sanctifying of the seventh Day, did not commence immediately from the Creation, but only in the Days of *Moses*, when the Command was given for the Sabbath, *Exod. xx.* and that *Moses* only relates this in *Gen. ii.* by way of Anticipation. But this Opinion is contrary both to the Text and Context; for it is evident to every Man that seriously reads them, that *Moses* relates the Sanctification of the Sabbath, as a Thing done by the Lord immediately on the back of the Creation, and nowise as a Thing done or to be done by him two thousand Years thereafter: For, as soon as he had said, that God ended his Work and rested on the seventh Day, he adds immediately in Words of the same tense, *That God blessed the Sabbath Day and sanctified it.* And if we compare this Place with *Exod. xx. 11.* *For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day: Wherefore the Lord blessed the Sabbath Day and hallowed it.* It is manifest, that there he brings in God's blessing and sanctifying of the Sabbath, not as an Action then first done; but as that which God had done long before, upon the Creation of the World.

2dly. That this was done from the Beginning, is further confirmed from *Exod. xvi. 16, 22, 23.* from whence Commentators justly observe, That the Sanctification of the Sabbath, was a Thing not known to the *Israelites*, before it was enjoined them by *Moses*; otherwise there would be a strange abruptness in the introducing of that Matter. For before ever there was any mention of the Sabbath, we find *Ver. 22.* that the *Israelites*, of their own accord, gathered two Days Provision of *Manna* on the sixth Day of the Week, reckoning that the gathering of *Manna* was a servile Work, not proper on the Sabbath. But the Rulers taking notice

of this Practice, as done, not only without, but in appearance contrary to the Orders given them, they bring the Matter to *Moses*, that they might know his Thoughts of it. Whence it appears, that the Rulers doubted if the People had done Right, seeing *Moses* had commanded that every Man should gather it according to his eating, and lay up none till the next Day, Ver. 16. 19. and so they might apprehend, that by virtue of this Order, they might lawfully gather it on the Sabbath also. But not being able to reconcile the seeming clashing of these two Commands, of gathering *Manna* every Day, and resting on the seventh Day, they come to *Moses* in a solemn Manner, for Direction in this straitning Case. Accordingly Ver. 23. *Moses* gives them a Resolution, and approves what the People had done, as agreeable to God's ancient Law concerning the Sabbath, Gen. ii. which now was to be renewed and confirmed. *To Morrow is the Rest of the holy Sabbath unto the Lord.* He saith not, to Morrow shall be the Rest, but to Morrow is the Rest; speaking of it as a Thing well known to them. Now, if *Moses* had given them any previous Direction about the keeping of the Sabbath, and gathering a double Provision of *Manna*, what was the need of all the Rulers coming so solemnly to *Moses* about this Case: For, it is said, Ver. 22. *That all the Rulers of the Congregation came and told Moses.* From all which, it is Clear, that the Law for the Sabbath was extant, and the Observation of it in Use, before either the Promulgation of the Moral Law at Mount Sinai, or the giving of the Ceremonial Law, which was sometime afterwards.

3dly. The first Words of the fourth Command, *Remember to keep holy the Sabbath Day*, plainly infinuate the Renovation of an old Command, and not the enacting of a new one. It is very probable,

table, that this ancient Law, had in a great Measure fallen in Desuetude, by reason of the long un-entitled Condition of the Israelites, and especially their sore Bondage and Pressures in Egypt, which deprived them of Leisure and Liberty for the solemn Observation of the Sabbath; whereby the Impressions of this necessary Duty were much worn out of their Minds. And therefore the Lord by this *Memento. Remember to keep holy the Sabbath Day;* solemnly cautions them against forgetting the Law for the Sabbath, as they had formerly done.

41bly, Tho' Moses makes not express mention of the Patriarchs observing of the Sabbath, it is no wonder; in regard, he writes the History of some thousands of Years after the Creation, in very small bounds; wherein many Things relating to the Church in that Period must certainly be omitted. For the Account which Moses gives of those early Times, is only designed for an Introduction to his History of the Deliverance, Erection and Polity of the Nation of the Jews, God's peculiar People, and the only visible Church he then had upon the Earth. Nevertheless, we have no Reason to call in Question the Patriarchs Observation of the Sabbath from the Beginning of the World; but good Ground to believe they did it, if we consider the eminent Piety of some of them, together with their long Lives, by Reason whereof it was very easy to hand down the Institution of the Sabbath, with others of God's Revelations from Adam to Abraham's Days. For Adam's Life reached to Methusalem's Time; Methusalem's Life reached to Shem's Time; and Shem's Life reached to Abraham. And being religious Men, they would not fail to teach and recommend God's Statutes to one another. And for Abraham the Father of the Faithful, we read expressly of his commanding his Children to keep these Statutes;

Gen. xviii. 19. and, without doubt, he enjoin'd the keeping of the Sabbath among the rest.

Several Things might be added, which make it highly probable, that the Institution of the Sabbath was handed down by Tradition from Adam to his Posterity, through all the World. What Reason else can be given of Noah's observing the Revolution of seven Days while in the Ark? Gen. viii. 10, 12. where we see him once and again waiting the fall of the Waters by Sevens. He still did let the seventh Day or Sabbath be over, before he sent out the next Messenger, wisely reckoning, that upon his suitable Observation of the Lord's Sabbath, he might look for the more agreeable news to be brought him. What Reason else can be given for the Heathens dividing of their Time into Weeks, and their Weeks into seven Days, and their constant holding the septenary Number as Sacred: Yea, (as *Clemens Alexandrinus* tells us) the seventh Day of the Week was still held Sacred by the Greeks. All this certainly was conveyed to them by Tradition from Adam and Noah, their Forefathers; and not learned, to be sure, from the Jews, against whose Customs and Religion they had such rooted Prejudices.

II. A second Argument for the Morality of the fourth Command, may be drawn from the Situation of it. We find this Command placed in the midst of the Decalogue, or these moral Precepts which God hath delivered to the World, as a perpetual Rule of their Lives. And is it any way probable, that God would place a *Ceremonial Law*, or *temporary Precept* in the very midst of them? As it is certain that the moral Precepts have the Preference to the Ceremonial in many Things; so it is as sure that the fourth Command, or the sacred Observation of one Day in seven, hath an equal share with the other Nine, in all the Dignity and Privileges of the Moral Law. For,

In the first place, this fourth Command, as well as the rest, was spoke immediately by the Voice of God, in the hearing of all the People; whereas the other Laws *Ceremonial* or *Judicial*, were only given unto Moses, and by him declared unto the People.

2dly, This Command, as well as the rest of the *Decalogue*, was written by the Finger of God; nay, twice written by him in Tables of Stone; whereby the Lord intended to teach us its fixed Continuance and lasting Obligation; and that by his Spirit, he would have this Law writ in the fleshly Tables of his Peoples Hearts, never to be obliterated. But this was not done with the *Ceremonial* Laws, which were only delivered verbally to Moses, and written by him from God's Mouth.

3dly, This Command was put and reserved with the rest of the *Moral Law* in the *Ark*; whereas the Law of *Ceremonial Ordinances* was placed in a Book without on the Side of the *Ark*, and which might be separated from the *Ark*. The *Moral Precepts* were laid up within the *Ark* of the Covenant, as a Sign of their Excellency and Perpetuity, and of their being inseparable from Christ and his Covenant (of whom the *Ark* was a famous Type) therefore saith Christ, *Psal.* 45. 8. *Thy Law is within my Heart.* But the *Ceremonial Precepts* being without the *Ark* of the Covenant, was a Token they were separable from it, and to be abolished by Jesus Christ, when the appointed Time should come: And if the Law of the Sabbath had been of this Nature, to be sure, it had been placed on the Side of the *Ark*, with the other *Ceremonial Laws*, and not lodged within it together with the *Moral Precepts*, which were perpetual and unalterable. Moreover, if Situation in the *Decalogue*, among the *Moral Precepts*, which were laid up in the *Ark*, be a good Argument for the *Morality* of the *second Command*, a-

gainst the Papists, as it is improven against them by Protestant Divines: There can be no Reason, why the same Argument should not be fully as concluding for the fourth Command against the Anti-sabbatarians.

III. A Third Argument, for the Morality of the fourth Command, may be this. The Reasons and Grounds of this Command are, in their Nature, Moral and Perpetual, and as forcible upon Christians as Jews; consequently the Command it self must be Moral also.

The Reasons included in the fourth Command are various. 1. One Reason enforcing the Sanctification of the Sabbath, is taken from the Propriety of the Day, *The seventh Day is the Sabbath of the Lord thy God*; it is the *Lord's Day*, and the *Holy of the Lord*, Isa. lxiii. 13. The Day which the Lord hath reserved for himself and his Use, and therefore must be intirely dedicated to him; no Man may encroach upon this consecrated Time, without the Guilt of Sacrilege. And doth not this Reason bind us as much as the *Jews*? Have we any Power to alienate from God, what is his Property, more than they had?

2dly, Another Reason is taken from the Equity and Rationality of this Precept. God is good and liberal to us, in giving us *six Days* for our Works; Wherfore it is highly reasonable and just, that we should give him *one Day* for his Worship. It aggravated *David's* Sin, that he took the poor Man's darling *Ew-Lamb*, when he had a whole Flock of his own: As it did our first Parent's Fault in pulling the Fruit of one Tree that God had reserved, when he gave them all the rest of the Trees at their Will; so it heightens our Crime, if we rob God of his *one Day*, when he gives us no less than *Six* to our selves.--- Moreover, it is highly reasonable and fit, when our dying Bodies have

six Days for their Necessities and Occasions, that our immortal Souls should have one for theirs. Now, doth not the Equity and Justice of this Command, affect and oblige us, as much as it doth the Jews ?

3dly, A Third Reason is taken from the Charitablenes of this Law, viz. That our Bodies and Cattle should have a Day allow'd them for Rest; Charity saith, that they should have some Ease and Relaxation from sore Labour, and not be wearied out with continual Toil. And is not this as needful now, as it was of old among the Jews ?

4thly, Another Reason is drawn from God's Example, which is a Rule to us: *For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day.* Here we have a Twofold Example, both of God's resting and working, and they are both set before us for our Imitation. As God employed six Days in the Works of Creation; so we are to make use of six Days in the Works of our lawful Calling: And as he ceased from his Works, and rested on the seventh Day; so we are bound to imitate him in that Respect, by quitting our weekly Labours, and sanctifying of the Sabbath Day. Now, can there any Reason be given, why we are not as much bound to follow God's Example, in resting one Day after six Days Labour, as the Jews were ?

A Fifth is taken from the blest Advantage of it; it is a blest Day to them that keep it. And, is not God as able and willing to bless the Sabbath to us now, as he was of old ? And, do not we need his Blessing as much as the Jews ?

Now, if these Arguments be Moral, Perpetual and Obligatory to us, as much as the Jews; the Command that is enforced by them, must be so likewise.

IV. Argument is taken from the special Marks of Honour and Respect that God puts on this Command. It is not only engraven in *Tables of Stone* by the *immediate Finger of God*, as all the rest; but it is privileged above them, in several Respects.

1st. It is placed in the first Table of the Law, and thereby preferable to those of the second Table.

2dly. It is situated in the midst of the *Decalogue*, in the Close of the first Table, and before the Front of the second Table, thereby teaching us, that the Observation of both Tables, much depends on the right keeping of this one Command. God hath placed it in the Heart of the *Ten Commands*, because the keeping of it gives Life to the keeping of all the rest. The Sanctification of the Sabbath is an Epitome of all Religion; it virtually includes all the Commands, and strongly engages Men to keep them all. Hence it was, when the *Israelites* broke the Fourth Command by gathering of *Manna*, that the Lord charges them with breaking all the Commands, *Exod. xvi. 28. How long refuse ye to keep my Commandments and my Laws?* Why so? Because he that makes no Conscience of keeping the *Sabbath*, will not much stick to break any of the rest.

3dly. It hath a solemn *Memento* prefix'd to it, which the rest have not: God ushers it in with a *Remember*, which is very emphatick, and is, as if he had said, *Keep this Command always in your Mind, forget what ye will, forget not this.* God speaks, as a Master that hath some special Affairs, among many others, to recommend to his Servants. Among all other Injunctions, he bids him particularly, *Remember* such an Affair, thereby shewing a special Concern for it, more than the rest.

4thly. It is delivered both *Positively* and *Negatively*. *W: All the rest of the Commands are delivered*

only

only one of the Ways, but this is both Ways. It is not only said *Positively*, *Remember the Sabbath to keep it holy*; but also *Negatively*, *In it thou shalt do no manner of Work*, &c.

5thly. The Lord presseth Obedience to this Command, with more Reasons and Arguments than any of the rest, which were enumerated before. And this he doth, because he knew the conscientious Observing of this Command, would engage us to make Conscience of all the rest; and because he foresaw wicked Men would attack it, and Reason against it more than any of the rest. Now, is it probable, that God would shew such a Concern for a *Ceremonial Law*, that he would place it in the Middle of the *Moral Precepts*, and press it with more Reasons and Arguments than any of them?

6thly. He makes the keeping of this Command, and sanctifying of the Sabbath one special End of Man's Creation: Because therein God is highly glorified. The *Jewish Talmud* propounds this Question, *Why God made Man on the Evening before the Sabbath?* And gives this one Reason, That Man might forthwith enter upon the Observation of the Command to keep the Sabbath, and begin his Life with the Worship of God, which was the chief End why it was given him, as if the keeping the Sabbath were the great End of his Creation. And indeed, there is solid Reason for this Assertion, if we consider, That as the End of the Sabbath Day is to commemorate God's glorious Works, and celebrate his Praises for the same; so the chief End and Design of Man, whom God made on the sixth Day, as his last and most consummate Work of all, was, that he might be the Tongue of the whole Creation, to Trumpet forth his Praises for all the rest of his Works. And accordingly, just on the Back of his Creation, he entered upon the keeping of a Sabbath, for that very End. So it may well be

be said, That God made Man chiefly for this End, to keep the Sabbath Day.

7thly, The Lord entails many special Blessings upon the Keeping of this Command, and denounces many sad Threatnings against the Breaking of it. Read the 56. Chapter of *Isaiah* throughout, where the Lord not only pronounces him blessed that keeps the Sabbath, but promises to give him a *Place and a Name better than of Sons and Daughters*, to fill his Heart with *Spiritual Joy*, to give him a *Spirit of Prayer*, and to *hear his Prayer*. God will both give him Ability to serve him, and then accept and reward his Service when it is done. Also read *Isa. lviii. 14. Jerem. xvii. 24.* Where Blessings, both Spiritual and Temporal, *Peace, Wealth, Plenty and Prosperity* are promised to such as keep the Sabbath. On the other Hand, how terrible are the Plagues he threatens against a Land or People for breaking this Command? Read *Jer. xxvii. 27. Ezek. xx. 21, to 26.*

8thly, He hath severely punished Sinners for the Breach of this Command, as if it were the Sum of his whole Service. He caused a Man be put to a cruel Death for gathering Sticks on the Sabbath, *Numb. xv.* The Offence might be thought small, but God looks on the Contempt of the Sabbath, as an Affront to the Creator who instituted it, and to whose Honour it was dedicate, and an Incursion upon the whole Law, about which God appointed the Sabbath for a Hedge. It was the slighting of the Lord's Sabbaths, that caused *Jerusalem* to be burnt with Fire, *Jer. xvii. ut.* Many Instances of Judgments against Sabbath-breakers, might also be brought from humane Histories.

W. Argument may be taken from the Prophecies of the Old Testament. We find *Isaiah*, that Evangelical Prophet, pronouncing a Blessing on those that should keep the Sabbath; even in Evangelical Times,

Times, Isa. lvii. 1. *Thus saith the Lord, Keep ye Judgment, and do Justice; for my Salvation is near to come, and my Righteousness to be revealed.* Blessed is the Man that doth this, — that keeps the Sabbath from polluting it. That is a plain Prophecy of Christ, yet, in his Times, he declares them blessed who should keep the Sabbath: Yea, Ver. 6. he puts the keeping of the Sabbath in a Manner for the whole Duties of the Covenant. That this Evangelical Prophet is speaking there of the New Testament Times, there is no Ground left to doubt; for he is speaking of the Time when the Stranger and Eunuch should be joined to the Lord, and when there should be no Distinction of Persons, Jews or Gentiles, but both should be alike welcome to God and his Ordinances: And yet, in these Times, there are many Blessings promised to them that should keep the Sabbath; which demonstrates it to be a moral and perpetual binding Duty.

VI. Christ himself plainly tells us, That he came not to destroy or abrogate any Part of the Moral Law, but to fulfil it, severely threatening them who would seek to invalidate the Obligation of the least of these Commands. *Mateb. v. 17, 18, 19.* and in Confirmation hereof, he bids Christians pray, that their Flight might not be on the Sabbath Day, *Mateb. xxiv. 10.* Now, the Flight he there speaks of, was to happen in *Leopoldin's Time*, about Forty Years after that all Ceremonies were abolished, together with the Jewish Sabbath, as I shewed before; and yet we see Christ plainly enough homologates the Morality and perpetual Obligation of the Law for the Sabbath, under the New Testament: For he still supposes, that a Sabbath would be in Being and in Force, after all the Ceremonies were abolished; and therefore he warns his Disciples, and in them all Christians to the End of

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of the World, to make it a Petition in their Prayers upon any approaching Calamity, to be delivered from the Necessity of fleeing upon the Day when the Duties of the Sabbath should be obviated. Seeing it is no small Aggravation of our Distress, to be forced to flee and travel on God's holy Day, when we should be employ'd in attending the solemn Ordinances of his Worship, and enjoying Communion with God therein.

VII. Argument may be taken from the Absurdities that would follow upon the denying the *Morality* of this Command. For then, *First*, There would be but *Nine Commands* in the *Moral Law*, which is directly contrary to Scripture; for we are told that there are *Ten* in it, *Deut. x. 4.* And he wrote on the Tables, according to the first Writing the *Ten Commandments*, which the Lord shake out of the midst of the Fire, &c.

*Secondly*, It would open a Door for *Atheism* and *Immorality*, and tend to cast loose the whole *Moral Law*: For if we yield, that the *Fourth Commandment* is not *Moral*, but *Ceremonial*; why may not some, in the next Place, rise up and say, The *Second* and *Fifth* are not *Moral* neither? And so on concerning the rest. But the Lord having written the whole *Moral Law* in Tables of Stone, and the *Fourth Command* in Midst thereof, doth teach us thereby, that the whole of it should be indelibly written in our Hearts, and that the Obligation of it, and of this Command amongst the rest, can never be extinguished.

*Lastly*, The Universal Church have still held the Commandment of the *Sabbath* to be *Moral*, and of perpetual Obligation, and that the *seventh Day* of our Time should be consecrated unto the Lord. The constant Practice of all true Christians, since the *Apostles* Times, in observing a *Weekly Sabbath*, is a great Confirmation of this Truth; especially, if

we consider, that the Judgment and Practice of the Catholick Church have been so uniform, constant and uninterrupted in this Matter, that we do not find so much as one Heretick, or Person of any Sort, in ancient Times, that ever presumed to oppose or contradict this Doctrine.

And as the forelaid Universal Consent evidenceth this Truth or Law to be of divine Institution, so it proves it to be a Dictate of the Law of Nature and sound Reason, that one *Day of the Week* should be dedicate to the *Worship and Service of God*. Yet, so strong is the Light hereof, that those who have Apostatiz'd from the true Religion, and have taken up with the vilest of Superstitions, have still found it necessary to fix upon a certain *Day of the Week*, for the performing of solemn *Worship*; and so the Mahometans have chosen *Friday* for this End, and the Parthians observed *Tuesday*: For, it is evident to every rational Man, that the religious *Observation* of a *Weekly Sabbath* is the greatest Preservative of a solemn Profession of Religion in the *World*. Take away from amongst Men all Conscience of observing a stated *Day* of sacred Rest to God, for the Celebration of his *Worship* in Assemblies, and all Religion will quickly decay, if not come to nothing in the *World*. And it is to be observed, that wherever Religion flourisheth in the Power of it, there we find most Conscience made in the Observation of the *Sabbath*.

## QUESTION V.

If the Fourth Commandment be Moral, and Perpetual; how then could the Sabbath be changed from the last to the first *Day of the Week*, as we see it done?

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which our Lord has thought out for us in  
making another **ANOTHER** world  
The precise **Day** of the **Week** for the **Sabbath**  
not being of the **Essence** of the **Fourth Commandment**, but only an alterable **Circumstance** in  
it, the actual Alteration thereof under the **New Testament** makes no more against the **Morality** of  
the **Fourth Commandment**, than the Change of the outward **Ordinances** and **Means of Worship** under the  
**Gospel**, makes against the **Morality** of the **Second Commandment**. That the keeping of the precise **seventh Day** of the **Week** is distinct from the **Scope** and  
**Substance** of the **Fourth Commandment**, which is only to  
institute **one Day** in **seven** for the **Sabbath**, is pretty evident from the **Command** it self, both the first  
and last **Words** of it. The first **Words**, *Remember the Sabbath-day, to keep it holy*, do contain the  
whole **Substance** of the **Command**. The last **Word**,  
*Wherefore the Lord blessed the Sabbath-day, and hallowed it*, do contain the formal **Reason** of the  
**Command**; and in neither of these is the **seventh Day** of the **Week** spoke of, which notifies to us  
that the **Observation** of that precise **Day** is not **essential** to the **Moral** and **standing** **Law** of the **Sabbath**, but **separable** from it. If it be said, that the  
**Command** enforceth the **Observation** of this **Day** from **God's Example** in resting upon it; I answer,  
**That a seventh Day's Rest after six Days Labour** is all the **Conformity** which the **Fourth Commandment**  
requires of us to the **Example** of **God**, i. e. any **seventh Day** he pleafeth to appoint.

Moreover, our natural **Reason** argueth for what  
is above asserted: For tho' the **Jews** who lived in  
the **Land of Palestine** might possibly have observed  
the precise **seventh Day** from the **Creation**; yet the  
joint **Observation** of that precise **Time** was impossi-  
ble to all others whom the **Fourth Commandment** doth  
concern, because of the **Difference** of the **Climate**  
where they live, which makes it **Night** to many of  
them.

hem, when it was Day to the Jews. Again, the Computation of our Time by Weeks, consisting of seven Days, each of Twenty four Hours Length, was interrupted in the Times of Joshua and Hezekiah, by the prodigious Lengthening out of some Days, but I cannot see how the precise seventh Day could possibly be Moral, or perpetually binding. From all which I infer, that the Change of the Day, by instituting the *Lord's Day*, or *First-day-sabbath*, in the Room of the *Seventh-day-sabbath*, doth twice repeal or infringe the Morality and Substance of the fourth Commandment.

Several proper Questions may be moved upon this Head.

Quest. 1. *By what Authority came the Day of the Sabbath to be changed?* Ans. By the same Authority that first appointed the Sabbath, I mean that of our Lord Jesus Christ, who is true God, the Lord of the Sabbath, and sovereign Head of his church.

There are indeed some Differences among Divines about this Matter, some holding this Change have been made immediately by Christ himself, others, that it was made by the Apostles: But both opinions come to one Thing, and equally establish the divine Authority of the *Lord's Day*. Seeing the Apostles were divinely inspired, and infallibly guided by Christ's Spirit, in their Ecclesiastical Determinations, delivering nothing to be constantly observed in God's Worship, but what they had the Lord's Authority for, according to 1 Cor. xi. 23. Athanasius plainly affirms, that the Change was made by the Lord himself; and indeed it is more than probable, that during Christ's forty Days Stay on Earth, after his Resurrection, wherein he continued instructing his Disciples of the Things relating to the Gospel-church, and giving his Commands to his Apostles, Acts 1. 2, 3. He, amongst other Things, appointed this Change, leaving it upon

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on his Apostles to make Promulgation of it to the World, after his Ascension, and especially at Pentecost, at the extraordinary Effusion of the Spirit on that Day, whereby he publickly confirmed this Change.

When the sacred Penman of the Book of the ~~Al~~ tells us, that Christ continued for so many Days Space after his Resurrection, to speak to his Apostles, *the Things pertaining to the Kingdom of God*, i. the Gospel-church; he surely hath a special Respect to the Instructions he gave them concerning the Ordinances and Institutions of the Christian Church. And as he instructed them how they should change the carnal Sacrifices of Beasts into the spiritual Sacrifices of Prayer and Praise, the Sacrament of Circumcision into that of Baptism, and the Sacrament of the Pasover, into that of the Lord's Supper; likewise he instructed them how to change the seventh Day Sabbath into that of the Lord's Day. All the primitive Fathers are very positive concerning the divine Authority of this Change. Ignatius, who lived in the first Century, saith, (in his Epist.) concerning the Lord's-day, *Omnis Christianus dominicum celebret diem, reginam et principem dierum omnium.* Augustine, Serm. 151. *Tempore, saith, dominicum diem apostolorum religia solennitate habendum, sanxerunt, quia, in eodem Redemptor noster a mortuis resurrexit, quique ideo dominicus appellatur.*

Quest. 2. If it be asked, *What was the Necessity of this Change?* I answer, it was necessary.

First, To manifest Christ's Glory and Equality with the Father; for Christ saith, *That Men should honour the Son, as they honoured the Father*, John v. 23. wherefore, as they honoured the Father with a Sabbath, upon Account of his Rest from Creation; so it was fit they should honour the Son with Sabbath, upon Account of his Rest from Redemption.

on, which was a far more glorious Work: And therefore, in Honour of the Son, the *Christian Sabbath* is, by the *Spirit of God*, called the *Lord's Day*.

2dly; The Change of the *Day* was necessary to manifest *Christ's Headship* over his *Church*, and that he is the sovereign *Lord* over his own *House*, *Worship* and *Ordinances*; and particularly, that he is *Lord of the Sabbath*; which Title he had assumed before in *Merk* ii. 28. And accordingly he would have this convincingly displayed to the *World*; by shewing that he is able to change the *Day* of his *solemn Worship*.

3dly, Since he hath thought fit to appoint a *New Manner* of his *Worship*, it was meet to appoint a *New Time* of it also. The *Levitical Service* and *Ceremonial Worship* of the *Sabbath-day*, being changed, it was proper the *Day* of the *Sabbath* should be changed also, to shew the more clearly the *Expiration* of that *Worship*, and to induce the *Jews* the more easily to lay it aside; and keep *Christians* the more from *Judaizing*.

4thly, There were some *Things* in the *Observation* of the *Seventh Day Sabbath* peculiar to the *Israelites*, that belonged properly to that *Nation*; and not to others: As, 1. God designed it to be a *Signal* or *Mark* for distinguishing that *People* from the rest of the *World*; therefore he calls the keeping of this *Day*, a *Sign betwixt him and the Children of Israel*; *throughout their Generations*; *Exod.* xxxi. 13, 17. i. e. a *Sign*, they were God's *covenanted People*, a *Nation* that stood in a *peculiar Relation* to God, above all others in the *World*. But this Relation coming at length to be altered, it was fit the *Sign* should be also changed. 2dly, When God revived the *Institution* of the *Sabbath* to the *Jewish Nation*, he enjoined them to keep it in *Memory* of their *Deliverance* from *Egypt*, as well as the *Creation* of the *World*; for it is very

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observable in *Deut.* v. when *Moses* called the *Israelites* together in a *solemn Manner*, to put them in Mind of the *Covenant* *God* had made with them in *Horeb*, he repeats the *Ten Commandments* to them; but in repeating of the *Fourth*, he leaves out the *Argument* for keeping the *Sabbath*, taken from *God's* creating of the *World* in six days, and resting the *seventh*; and in the *Room* of it, puts in their *miraculous Deliverance* from *Egypt*: For in the *Cclose* of the *Fourth Command*, he says, *Deut.* v. 15. *Remember that thou wast a Servant in the Land of Egypt, and the Lord thy God brought thee out thence, through a mighty Hand, and by a stretched-out Arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.* And hence some think, that it was not precisely the *seventh Day* from the *Creation*, that was appointed for the *Jewish Sabbath*, but the *seventh Day* from their *Deliverance* from *Egypt*. — *Lastly*, This *Day* was also appointed them, for to call to Mind their wonderful *Deliverance* at the *Red-Sea*, which several learned *Writers* are of *Opinion*, was wrought for them on the *Morning* of the *Jewish Sabbath*, and seems very probable from *Exod.* xii. 15, 16, 17. and hence they are enjoined to rest, and cease from their *Labours* on this *Day*, in *Remembrance* of their being *miraculously* rescued on it from *Egypt*, and of their resting from the *true Bondage* thereof. From all which it appears, that there was something in this *Commandment* peculiar to the *Jewish Nation*, and which belonged not to others. And whence I may well infer, that if the *Deliverance* by *Moses*, from *Egypt* and the *Red-Sea*, was a good Reason for the *Sabbath* of the *Jews*, surely the eternal *Redemption* by *Christ*, from *Sin* and *Hell*, is a much stronger and better Reason for the *Sabbath* of the *Christians*.

*5thly*, In the *Command* for the *Seventh-day Sabbath*, there were some *Things* *Typical* and *Mystical*,

cal, peculiar to the Old Testament Times, and which were to be fulfilled in the *Messiah* and *Gospel-times*, and therefore to be abolished. 1. The *Seventh-day Sabbath* represented *Christ*, who is the only *Rest*, *Center* and *Satisfaction* of our Souls; therefore the Apostle tells us; *Col. ii. 17*. That the Sabbath was *a Shadow of Things to come, but the Body is of Christ*, i. e. He is the Substance which this Shadow or Type represented. 2dly, It signified the great Sabbath of the New Testament, or the happy Times of the *Gospel*, wherein the Faithful were to rest from the servile Rites and burdensome Ceremonies of the Law. 3dly, The *Seventh-day Sabbath* being a *Shadow of Things to come*, typified the Believer's Rest and Deliverance by *Jesus Christ*, from the Bondage of Sin, and being brought into the glorious Liberty of the Children of God.

4thly, The *Jewish Sabbath*, with its *Ceremonial* and *Typical Worship* under the Law, shadowed forth the *Christian Sabbath*, with its pure and spiritual *Worship* under the *Gospel*, and so is expired.

5thly; The Rest of the *Seventh-day Sabbath* was a *Type* and *Shadow* of *Christ's* resting upon that *Day* in the *Grave*, and therefore could not be continued after his *Resurrection*, more than any of the other Types fulfilled in *Christ*. Our *Saviour*, by choosing to lie buried throughout this *Day* in the *Grave*, did thereby bury the *Jewish* *seventh Day Sabbath* with the rest of their *Types* and *Shadows*. Hence it is that the Apostle *Paul*, *Col. ii. 16, 17*, doth expressly number the Sabbath among the Old Testament *Shadows*, that ceased upon their being accomplished in *Christ*, the *Substance* and *Antitype*, who came in place of all the *legal Shadows*. Now, it being evident from the foresaid Text, that the *Jewish Sabbath* was abrogated by *Christ's* *Death* and *Resurrection*, it is necessary to believe that either *Christ*, by himself or his *Apostles*, did appoint another day in lieu thereof, for the solemn *Worship*.

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of God, otherwise the State of the Christian Church under the New Testament would be far worse than that of the Jews under the Old, which is absurd.

6thly, The two Ages before and after Christ are reckoned as two divers *Worlds*, *Heb.* ii. 5. wherefore, as when the first *World* was made by *Creation*, there was a Day set apart in Memory thereof; so when the *World* was renewed by *Redemption*, it was fit there should be a day kept in Honour and Memory of that great *Work*: For, if the perfecting the *Work* of the first *Creation* deserved to have a day set apart for celebrating the Power and Glory of the Author, much more doth the finishing the New *Creation*, or Restoration of the *World*, deserve a day to be consecrated for the commemorating of that, in regard the glorious Attributes of God do shine far more brightly in this, than in the other.

Quest. 3. If it be asked, *Why was the Sabbath changed to the first Day of the Week?*

I answer, For many Reasons.

First, The great Reason given for observing the *last* day of the *Week*, doth plead more strongly now for the Observation of the *first Day* of the *Week*. The Reason for observing the seventh day, was, because the Lord rested that day from the great *Work* he had made, *viz.* of *Creation*, which ought to be remembred with Thankfulness and Praise. Now, when God gave the Ten Commands, there was no greater *Work* in the *World* than the *Creation*; and therefore it was fit that the *Day* of God's Rest from his greatest *Work*, should be the *Sabbath*, or *Day* of Rest to the *World*. But, should God thereafter work a greater *Work*, than creating Heaven and Earth; then, by Parity of Reason, and even by virtue of the *Fourth Command*, the *Day* of God's Rest from that, should be the *Sabbath of the World*. Now, the *Work* of *Redemption*,

demption, which the Lord perfected, and rested from on the first *Day of the Week*, is far greater than the *Work of Creation*; it doth even eclipse and swallow it up, as the Temple did the Tabernacle: It is far more valued and esteemed by God the Author, and ought to be far more regarded and remembred by us on many Accounts.

First; In regard that in the *World's Redemption*, there is a far more glorious Display of the divine Attributes, God's Power, Wisdom, Justice, Goodness, &c. than in the *World's Creation*.

2dly, It is much more for our Benefit and Comfort, than the *Work of Creation*; we could have had no Comfort in this without the other; for the whole *Creation groaned* under the Burden of Sin, and, by reason thereof, all the Creatures were at Enmity with us. Without Redemption, what Pleasure can we take in our *Creation*, since by it we are made capable only of everlasting Misery and Destruction? Alas! there is no Comfort in being Creatures, if we be not made new Creatures; and there is no doing of that, but by this new and glorious Method.

3dly, In regard the *second Creation* was a *Work of* far greater Difficulty and Expence than the *first*; the *first* was finished by the *Word of his Mouth*, but the *second* could not be perfected, but by the Blood and Death of his dear Son: The *first* was finished in *six Days*; but it cost the Son of God above Thirty three Years painful Travel and Suffering in the *World*, to effectuate the *second*. In the *first* there was no Opposition; for, since the *World* was made out of nothing, there was nothing to make Resistance to the Creator: But in the *second Creation*, or Redemption of the *World*, there was a formidable Opposition made by Justice, Men and Devils, it was wonderful for the glorious Fabrick of Heaven and Earth to be made out of Nothing; but much more for the Maker of all Things to be made of a

Woman; Jesus Christ to be born of his own Creature. In the first *Creation* God made us like himself; but here the Lord makes himself like us. The Glorious Creator is made a *Creature*, yea, made *Sin*, made a *Curse*, to save *Man*, his sinful *Creature*, from the *Curse*. We may indeed say, *We are fearfully and wonderfully made*; but much more are we fearfully and wonderfully redeemed. *Creation* was the *Work* of God's *Fingers*, *Psal. viii. 3.* but *Redemption* the *Work* of his *Arm*, *Luke i. 51.* we use the *Strength* of the *Arm*, to effectuate what the *Fingers* cannot do. So that we see it is a far greater *Work* and *Miracle* to bring us back from *Hell*, than to bring us from *Nothing*. To make us *Saints*, than to make us *Men* and *Women*. Well then, if God's resting from his *Work* of *Creation* on the *seventh Day*, determined Mankind to keep this *Day* for a *Sabbath* in a thankful Remembrance thereof; much more should God incarnate's raising a *New World* at a far greater *Charge*, and resting from his *Labour* of *Love* on the *first Day* of the *Week*, determine us to observe that *Day* for a *Sabbath*, in an adoring *Remembrance* of his infinite *Glory* and *Goodness*, displayed in this stupendous *Work*.

4thly, The Lord himself delights and rejoices much more in the *New Creation*, than in the *Old*, his *Glory* being more conspicuous *by the one*, than *by the other*; and that which is esteemed and preferred by him, ought to be also *by us*. The Lord indeed took *Pleasure* in the *Review* of his *Works* of the *first Creation*, when he at first rested from the same: But these being afterwards all corrupted and deformed *by Sin*, his *Complacency* therein was exceedingly diminished. Hence, *Gen. vi.* it is said, *It repented him he had made Man*; wherefore it was proper and necessary to transfer the *Sabbath* to the *Day* of the *World's New Creation* or *Restoration*, effected and compleated *by the Resurrection* of *Jesus*.

*Jesus Christ the World's Redeemer*, in which *Day* the Lord rested from these his more glorious *Works*, delighting himself in the Review thereof, with an everlasting *Complacency*.

Lastly, To confirm what is said, let it be observed, that God so far preferred the Work of Redemption to that of Creation, that he changed the Beginning of the Year (as Dr. Lightfoot remarks on *Exod. xii.*) from the Time of the World's Creation, to the Time of the Passover, and the *Israelites* Deliverance from *Egypt* by *Moses*, as being an eminent Type of our Redemption from Sin and Hell, by *Jesus Christ*. We have Reason to believe, that from the Creation of the World, the Year began in *September*, at the Time of the *Autumnal Equinox*, for we find the Fruits were on the Trees at the Creation, *Gen. i. 12.* But when God instituted the first Passover, which immediately ushered in the *Israelites* Deliverance from *Egypt*, which was in *March*, at the *Vernal Equinox*; he changed the Beginning of the Year, and ordered it to commence from that Time, *Exod. xii. 2.* *This Month shall be unto you the Beginning of Months, it shall be the first Month of the Year to you.* Now, if the Beginning of the Year was changed upon the account of the *Type*, a Day might well be changed upon the account of the *Antitype*. If the Month of the Figurative Redemption was so remarkable, that the Month of the World's Creation must give Place to it, then surely, the Substance it self, when it appeared, might well be the Cause of the change of a day, and the *Seventh-day* of the Creation give Place to the *First-day* of the finishing of our Redemption.

II. Since there was a Necessity of changing the Sabbath from the *Seventh-day of the Week*, as is already proven, it could be into no other Day so

fitly, as the *First-day of the Week*, on several ac-  
counts.

*First*, Because of its answering the Intent of the Command better than another day: For, if the *Sabbath* had been changed into the *Second*, *Third*, *Fourth*, or any other day of the Week than the *First*, the *Morality* of the fourth Command had been infringed; For, so God would not have had *One Day*, and Man *six* working *Days* together of one and the same *Week*, as the Command requires. But now it holds in a constant Course, God hath his *One Day*, and we our *six* together in one and the same *Week*; as it was from the Beginning. And by this wise Alteration, there was never a *Week* without a *Sabbath*, and never a *Week* had two *Sabbaths*. For, as the *Week* ended with the *Jewish Sabbath*, so the next *Week* began with the *Christian Sabbath*, which could not have been, if any other *Seventh-day* had been chosen.

*2dly*. Since there behoved to be a Change, it was very agreeable to Reason, to begin the *Week* with God, and that our *Creator* and *Benefactor* should be first served, and have his Portion of the *Week* assigned to him in the first place, that his *Worship* might have the Preference to our *Labour*: And also, that our consecrating the first *Fruits* of the *Week* to God, might in a *Manner* sanctify the whole, obtain his Blessing on the *Weeks Labour*, and make all our *Works* therein the more acceptable to him.

*3dly*, The *first Day of the Week* is the fittest, for keeping up the *Memory*, both of the *first* and *second Creation* of the *World*. For it being a *Day* of *Rest* always succeeding our *six Days Labour*, puts us in mind of God's finishing the *Works* of *Creation* in *six Days* Space, and resting the *seventh*. And especially it being the *first Day of the Week*, serves to mind us of the *Beginning* of the *World*, and of its *first Creation*; seeing it was on this *Day* that

that God began his glorious *Work*, saying, *Let there be Light*. But in a special Manner, this Day serves to perpetuate the Memorial of that greater Blessing of the *World's new Creation*, or *Redemption by Jesus Christ*; since on it he finished this *Work* by his *Resurrection*. It was on this Day that not only that temporal and perishing Light did first shine at the *first Creation*; — but also that eternal and heavenly Light brake out in a Meridian Splendor, the Sun of *Righteousness* arose from a dark *Grave*, and shined on a dark *World*, and brought *Light, Life, Peace, Healing, and all Mercies under his Wings*.

4thly, It is the fittest Day for celebrating the Honour and Memory of all the Persons of the glorious *Trinity*: For tho' *Jesus Christ* the second Person of the *Trinity*, be honoured by this Day in a peculiar Manner, upon account of his glorious Rest this Day from the *Work of Redemption*; yet the *Father* and *Holy Ghost* are this Day remarkably honoured also. The *Father* did not only begin this Day to *Create*, but he was the glorious *Contriver of our Happiness*, and sent his Son to carry on that *blessed Work of Redemption*, which was this Day happily compleated. Also the *Holy Ghost* is honoured by observing this Day, since he gloriously descended at *Pentecost* on this Day, for fitting and furnishing the *Apostles* for the *Work of the Gospel*; and he is the blessed *Applier of the Redemption* finished this Day by *Jesus Christ*, and is in a more especial Manner at *Work* this Day, in making faving Application of it unto *Elect Souls*, by the preaching of the *Gospel*.

III. The *Sabbath* is changed to the *first Day of the Week*, because it is the most honourable and glorious Day to *Christ* and his *Church*, that ever dawned upon the *World*: The most honourable Day to our *Redeemer*, and the most joyful to the

Re-

Redeemed ; and therefore ought to be kept in perpetual Remembrance.

Hence, by the Spirit of God, and ever since Christ's Resurrection upon this *Day*, it is called *The Lord's Day*, it being the most glorious Day ever he had, it was in an eminent Manner his *Birth-Day*, for in it he was born from the Dead, in it God solemnly owned him to be his only begotten Son ; hence that Word in *Psal. ii.* *Thou art my Son, this Day I have begotten thee*, is applied to the *Day of his Resurrection*, *Acts xiii. 13.* He was this *Day declared to be the Son of God with Power*, *Rom. i. 4.* For, at his rising, he made the Earth to shake, the Graves to open, the Stones to roll away, the Dead to rise and appear, the Soldiers to tremble and fly, and both Saints and Angels to come and attend him. And was not this a triumphant Day to him ? Yea, on this day he conquered the Grave, Death and Hell, and shewed himself to be the *Captain of our Salvation*, triumphing over his and our Enemies. His Birth and Death did shew him to be truly Man, but his Resurrection did manifest him to be truly God, and the great Redeemer of the *World*. Hereby he gave full Proof, that he had compleatly finished the *Work of our Redemption*, paid the Elect's Debt, satisfyed divine Justice, cancelled our Bond, and obtained an ample Discharge, since he as our great Cautioner was now let out of Prison. Was not this then a joyful day, a day to be had in everlasting Remembrance ? The day our *Jonas* came safe out of the *Whale's Belly*; the day our *Samson* carried away the *Gates of Gaza*. Now it was, that Death lost its Sting ; now the Grave and Hell lost their Purchase ; now the Serpents Head was bruised ; now were they all swallowed up in Victory ; now it was, that our glorious Redeemer rested from all the *Works of Suffering and Redemption*, and rejoiced in the review thereof.

thereof, with infinite Complacency. And ought not we who are so much concerned, cheerfully to Rest this Day with Christ in a thankful Remembrance of all he hath done?

IV. This Day was prophesied of long before, *Psal. cxviii. 24. This is the Day which the Lord hath made, we will rejoice and be glad in it.* The Current of Expositors understand this day of our *Christian Sabbath, and of Christ's Resurrection thereon*; for here plainly there is a *Prophesy of Christ, and of a remarkable day whereat the World should wonder, and the Church rejoice. This is the Day which the Lord hath made, i. e. of which God is Author. He made it, not by Creation only, as he made all days; but by Consecration, designing and appointing it for a peculiar End, even for that strange and wonderful Work of Christ's Resurrection from the Grave, when he obtained his glorious Victory, and our gracious Deliverance from Hell and Destruction.* Again, *He made it, i. e. (as the Word from the Original, may be rendred) exalted it.* This is the day which the Lord hath honoured and exalted above its Fellows, above the *Seventh*, or any other day of the *Week*, because of the incomparable *Work* of this day. That the day prophesied of in that Place, is some remarkable day of the *Messiah*, is very clear, if we consider the Context, and the two preceeding Verses of this *Psal* ; by which it plainly appears, that the day there spoke of, is the day wherein *the Stone rejected by the Builders, (i. e. Christ who was rejected by the Elders, Scribes and Pharisees, the pretended Builders) became the Head of the Corner*: Now, what day was this, but his *Resurrection Day*? in which God by raising him from the Dead, gloriously exalted him above all his Enemies, rolled away his Reproach, made him Head of the Corner, and Head of the Church, by openly declaring him to be

be his Son with Power, and that to the Terror and Confusion of all his Enemies, and the Joy and Gladness of all his Friends. And to put it beyond doubt, that this is the Meaning of the Place, see it particularly applied by Peter, before the Jewish Sanhedrim, Acts iv. 11, 12. *Be it known to you, that this Jesus Christ whom ye crucified, God hath raised from the dead: And therefore he subjoins Verse 12. This is the Stone which was set at nought of you Builders, which is become the Head of the Corner.* Now, this being such a memorable day, the Psalmist's Direction is, That all Christians should rejoice and be glad in it; which indeed is a most proper Duty on our Christian Sabbath.

Again, we have another Prophecy concerning this day, in Isa. xi. 10. *And in that Day, there shall be a Root of Jesse, which shall stand for an Ensign of the People, to it shall the Gentiles seek, and his Rest shall be glorious.* Now, what was that special day, wherein Christ was raised and exalted for an Ensign, to invite and engage the Nations to fly to him as their Redeemer? Was it not his Resurrection day, on which he was declared to the World to be the Son of God with Power? Rom. i. 4. This is the day then, on which his Rest was Glorious. For, as God the Father's Rest from the Work of Creation was Glorious, and had great Glory and Honour put on it, by the World's keeping a Sabbath for about four thousand Years thereupon: So God the Son's Rest from the Work of Redemption, was to have great Glory and Honour put upon it, by the Christian World's observing a weekly Sabbath on it, to the End of Time.

And was it not a glorious Rest, which the Son of God had on the first day of the Week, from his great and stupendous Work; when he had laid the Foundations of the new Heavens and new Earth, and had given the finishing stroke to the

new Creation, when all the Stars sang together, and all the Sons of God shouted for Joy? It was on this day, the Son rested from his Works and was refreshed, as it is said of God, *Exod. xxxi. 17.* with Respect to his Resting from the Works of the first Creation. Now, as God's Rest from his Works on the *seventh Day*, and his being refreshed therein, was a sufficient Indication of the precise *Day of Rest*, which he would have observed by the *World*, under the old Dispensation of the Covenant; So the Rest of our *Lord Jesus Christ* from his Works on the *first Day of the Week*, and his being refreshed therein, is a sufficient Indication of the precise *Day of Rest*, which he would have observed under the Dispensation of the New Covenant. And accordingly, upon this Indication, we immediately find the Disciples assembling themselves together upon this day of their *Redeemer's Rest*, and no sooner are they met, but *Christ* comes and graciously meets with them, solemnly blesses them, and gives them the *Holy Ghost*, *John xx. 19.* from which Time forward, the *first Day of the Week*, was never without its solemn Assemblies.

Moreover, we have the Apostle to the *Hebrews*, expressly confirming the foreaid Prophecies, concerning *Christ's Rest*, upon the *first Day of the Week*, by telling us, that under the *Gospel*, there remained a *Rest for the People of God*, *Heb. iv. 9.* Now, if this Place be duly considered, and rightly understood, it will mightily confirm the change of the Sabbath from the *last* to the *first day* of the *Week*. For the Word which is there rendered *Rest*, in the Original is *Ευσσαρισμός*, and should be rendered a *Sabbatism* or *Sabbath keeping*, and so the Meaning is (according to Dr. *Owen*, and other learned Commentators) *There remaineth a Sabbath keeping for the People of God, under the New Testament, as well as under the Old.* And this (as the Apostle shews in the Context) behoved

hoved necessarily to be a *New Sabbathism*, in regard it hath a *New Foundation*, in Correspondence to the Foundation of the *Old Sabbathism* mentioned *Verse 4.* of that Chapter. *For he spake in a certain Place of the seventh day on this wise, And God did rest the seventh day from all his Works.* Well (saith the Apostle) the new Sabbathism hath the like Foundation, *Ver. 10.* *For he (viz. Jesus Christ) that is entered into his Rest, hath also ceased from his own works, as God did from his.* Now, it was on the Morning of the *first day of the Week*, that Christ entered into his *Mediatory Rest* from his works of *Redemption*, as God on the *seventh day* entered into his Rest from the works of *Creation*. And as God by his resting on the *seventh day*, did determine that day for a *sacred Sabbathical Rest* under the *Old Testament*; so Christ (who is the *Lord of the Sabbath*) by his entering into his Rest on the *first day*, did determine that day of the *Week* for a *sacred Sabbathism* under the *New Testament*. The ceasing from his *Works*, as *God did from his*, mentioned *Ver. 10.* can never properly be applied (as some do) to the Believer, but to Christ's ceasing from his *Works of Redemption*: Seeing it is absurd to make our ceasing from the *vile works of Sin*, a *parallel* to God's ceasing from his *glorious Works of Creation*. And it cannot be meant of ceasing from the *works of Duty and Service to God*; for to all *Eternity*, Believers never cease from these, *Rev. xxii. 3.*

V. Our Lord Jesus Christ hath put Honour upon the *first day of the Week*, and authorised the *Observation* of it by *his own Example and Practice*, which hath the Force of a *Law to us*. It was on this day he met with the *two Disciples* going to *Emmaus*, opened the *Scriptures* to them, and was made known to them in the *breaking of Bread*, *Luke xxiv. 13.* Likewise, upon the same *Day*,

He appeared to the *Eleven*, when gathered together and others with them, shewed them his pierced Hands and Feet, comforted them, and opened their Understandings, that they might understand the Scriptures, *Luke xxiv. 33, 36, 40, 45.* It was in this Day, that Christ came to his *Disciples*, being all conveened together except *Thomas* who gave them his Peace, and blessed them; and also gave them their Commission and the holy Ghost, *John xx. 19, 20, &c.* Again, upon that Day eighth days, being the next first day of the Week, when the *Disciples* were assembled together, and *Thomas* with them, *John xx. 26.* Christ chose to appear unto them, and graciously convinced *Thomas* by the discovery of his Wounds. Tho' Christ, after his Resurrection, met with severals of his *Disciples* upon other days of the Week, yet on the first day only, (which is therefore expressly recorded) did he appear to them, when assembled together; and therefore, we see how he left *Thomas* a whole Week under his unbelief and doubtings, till the next *Lord's Day*, or first day of the Week should come, that he might have Occasion graciously to resolve him in the Assembly of his *Disciples*, for their common Edification and Communion. The first day of the Week is the only day in the Week, or Month, or Year, that is ever mentioned by Number in all the New Testamene; and wherever it is spoke of, we hear of the Religious Observation of it, by the *Disciples* assembling together. And why are we told by the Evangelists so expressly and so often, of Christ's making his Visits to his *Disciples* upon the first day of the Week? But to shew us, that Christ put peculiar Honour and Respect upon this day, and hereby gave us a plain Intimation of his Will, that it should be observed in his Church, as the Christian Sabbath, or the weekly day of holy Rest and holy Convocations. That one day in Seven

Sevent should be religiously observed in this manner was a Law from the Beginning, and that as old as the State of Innocency, (as I shewed before.) But that in the Kingdom of the *Messiah*, the first day of the Week should be that solemn day; this was Indication enough, that Christ on that day once again met his Disciples in a Religious Assembly. And it is highly probable, that at his first Meeting with them, he appointed them that day eight days to be together again, promising to meet them for we find them more chapterly conveened that day, than the former, *John xx. 26.* And after eight days, again his Disciples were with him and Thomas with them, as it would seeme waiting for Christ's coming. And many are of Opinion, that he thus continued to meet with them every first day of the Week, till his Ascension. Speaking to them the Things pertaining to the Kingdom of God, *Acts i. 3.*

Christ's meeting with them that day, was not merely occasional, but designed, as appears by the express mentioning of the First day of the Week so oft as he met them. For when Christ met with his Disciples on any other day of the Week, we are not told what day it was, whether the second, third, or fourth day of the Week; but when he meets with them on the first day, the *Holy Ghost* names and records that, thereby ascribing some Thing peculiar to it above all the rest.

VI. The Observation of the *first day of the Week* is also authorized by the divinely inspired Apostles of Christ, and Founders of the Christian Church; and that both by their Example, and Direction.— We have them both directing and performing the duties of the *Sabbath* on this day, and also asserting Christ's Propriety in it as his: All which is evident from Scripture.

In the forecited Scriptures, where we read of Christ's Appearances to his Disciples, we al-

read of their *Assembling together on the first day of the Week* several Times, which certainly was for the publick Worship of God, and in Honour of this day. For when they met on other days of the Week, it is not told what these were; but when they met on the *first day of the Week*, the *Holy Ghost* records that; which shews it to be a remarkable day in it self, and observed as such by the *Disciples of Christ*, and that in a Religious way.

But besides these, I shall adduce four other Scriptures, that clearly demonstrate what is above asserted.

The First is, *Acts ii. 1, 2.* where it is recorded, *That the Apostles and other Brethren were met all together on the day of Pentecost in one Place.* This Meeting was for publick Worship on the *first day of the Week*, according to their wonted Practice. It is not in the *Temple* with the *Jews*, but in a House in *Jerusalem* by themselves.

Quest. How prove you that it was on the *first day of the Week*? Answ. Because it is evident from Scripture, that the *Passover* that Year fell on the *Jewish Sabbath*, and *Pentecost* being still the *Fiftieth day* after the *Passover*, it fell that Year on the *first day of the Week*. Now, let us consider how remarkably God countenanced their Meeting for *Publick Worship* on this day; he even sent down that extraordinary Effusion of the *Holy Ghost* upon them, for fitting and furnishing them for the *extraordinry Work* of planting the *Christian Church*, and converting the *World*. This was a solemn Approbation of the *Christian Sabbath*, and a *Seal* to its Institution from Heaven, which did confirm all Christians in the celebrating of this day for the future: And many Times have they experienced the gracious Effusions of the Spirit on their publick Assemblies this day since that Time. It is observed by *Grotius*, upon *Exod.*

xix. 1. That it was on the *first day of the Week*, that the *Law* was given in its *fearful Promulgation* from Mount *Sinai*. But tho' God made that a *terrible day* to them, yet he makes it *Weekly a joyful day* to us, by the *comfortable Promulgation* of the *Gospel* thereupon from Mount *Zion*.

A second Scripture is, *Acts xx. 7.* *And upon the first day of the Week, when the Disciples came together to break Bread, Paul preached to them, &c.* Whence it is plain, that the *first day of the Week* was then the *stated Time* for Christians their *meeting together*, for the *preaching* of the *Word*, and *celebrating* of the *Lord's Supper*; for this is recorded as their *customary known Practice*. Paul had been at *Troas* *seven days*, and consequently was there upon the *Jewish Sabbath*, but there is no word of any *Meeting* among them on that day, or any other day of the *Week*; but when the *first day of the Week* comes, the *Church* is *solemnly conveened*, and perform the *Work* of the *Sabbath* on this *day*. Paul was ready to depart from that *Place*, only he must stay till the *first day of the Week*, that he might meet with the *whole Church* and preach to them before he leave them; and so according to their *Custom*, they all *assemble together*, and he sanctifies the *Sabbath* with them, by *preaching* and *dispensing* the *Sacrament*, and the even till *Midnight*; for they did not soon wear at that *Time*, of the *Work* and *Duties* of the *Lord's Day*.

A third Scripture is, *1 Cor. xvi. 1, 2.* *Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye. Upon the first day of the Week, let every one of you lay by him in store, &c.* whence it is plain, that the *Apostle enjoins* the *Church of Corinth*, in *conformity* with other *Churches*, to make their *Collections* for the *Poor* on the *first day of the Week*. Now, *why on the first day of the Week*?

and not on the *seventh*, or any other? But for these Reasons. 1. They had their publick Meeting on this day, and so had more Conveniency for gathering their *Charity* on this day, than upon another. 2. The *first day of the Week* was now come in Place of the old Sabbath, on which day Collections were made in the *Jewish Synagogues*, for the giving of *Alms* was always reckoned a proper duty for the Sabbath-day: But now the Apostle will have all the duties of the *Sabbath* transferred to the *First day of the Week*, and particularly, this Duty of publick *Charity*, there being a peculiar Fitness in this day for it, in regard we are called this day to commemorate Christ's infinite *Charity* to our Souls, and also to receive new Blessings and Expressions of Bounty from him: And therefore should be the more liberal to his poor Saints. I hope, there is none that will say, That the Apostle had not Christ's *Warrant* for what he appointed in this Matter; for in this Epistle he protests, That he delivered nothing to them, but what he had received from the Lord, and had his Command for; see *1 Cor. xi. 23. and xiv. 43.* It is as clear as Light from the foresaid Testimony, and many others, that the *Primitive Christians* had their Assemblies on the *first day of the Week*, which they would not have had without the Apostle's Direction; nor would they have determined so, without knowing the Mind of Christ.

A fourth Scripture is, *Revel. i. 10.* where *Jesus* faith of himself; That he was in the *Spirit on the Lord's day*; which, to be sure, is no other than the *Christian Sabbath*, getting the Denomination from our *Lord Jesus Christ*, and his rising from the Dead thereupon, and frequent Meetings with his *Disciples* this day; And to this day, it still reserveth this Title of the *Lord's-day*, being a day specially institute for the Honour of our *Lord*, and consecrate for his Service and worship. The Apostle

wrote this Book near the End of the First Century, and calls this day by that Name, which it commonly got then, and speaks of it as a day universally notour and remarkable for the Christian's Observation of it. The Apostle, at this Time, was banish'd into the *Isle of Patmos* by *Domition* the Emperor, where probably he wanted the Opportunity of the *publick Assemblies* on this day; yet he is employ'd in sanctifying the *Lord's-day* in a private way, *he is in the Spirit*, i. e. in a *spiritual Frame*, and taken up in *Spiritual Exercises*, *Meditation* and *Prayer*, (which are proper *Duties* for the *Sabbath*) and the *Lord* rewards this his conscientious Regard to this *day*, with the *Revelation* of these great *Things*, which were afterwards to fall out to the Church, to the End of the *World*.

Moreover it is observable, that the *Lord* puts his *Name* on this *Day*; for the *Holy Ghost* calls it here the *Lord's-day*, and that for these Reasons, 1. Because of its deriving its *Institution* from him; 2. the *Prayer*, dictate by him, is called the *Lord's Prayer*: The *Sacrament* of his *Supper*, instituted by him, is called the *Lord's Supper*.

2. It is called the *Lord's*, because of his *special Propriety* in it: He hath separated and set it apart from common Use, and consecrated it wholly to his Use and Service: So the *Sacrament* is called, *The Lord's Table*, because of its being consecrated for *Holy Uses*, and so set apart and distinguished from all other *Tables*.

3. Because of its being dedicate to his Honour and Memory, being the *day* in which he conquer'd *Death*, got a total *Victory*, and triumphed over all his *Enemies*.

4. It is called the *Lord's-day*, because the *Lord Jesus Christ*, his Person and *Mediation*, is the *principal Subject* of the *Work* of this *Day*.

VII. Another Argument for the Observation of the *Christian Sabbath*, may be drawn from the constant and uninterrupted Practice of all *Christ's Churches* through the World since the *Apostle's Days*; they have all continued to observe the *Lord's-day* for holy Worship. All the Ancient *Fathers* and *Christians* had the *Lord's-day* in great Esteem, and made it a Badge of their Religion to observe it carefully, as appears from the Writings of *Justin Martyr*, *Tertullian*, *Origen*, &c. *Ignatius*, that ancient Father, who lived so near Christ's Times, in his Epistles highly recommends the *Lord's-day*: *Let every one that loveth Christ (faith he) observe the first day of the Week, the Lord's-day, as the Queen of all days.* It is a remarkable Saying of *Augustine*, *As the Virgin Mary was blest above all Women, so is the first day of the Week blessed above all Days.*

VIII. The Consciences of Men plead for the divine Authority of the *Lord's-day*. Surely it is God, who is the supreme Lord and Sovereign of Men's Consciences, that directs this his Deputy in Men, to excite and press them so closely to the Observation of this Day; and also, to challenge and smite them so sharply, for the Neglect and Prophanation of it. And indeed there is no Sin that Conscience more commonly accuses wicked Men of, than the Breach of the *Lord's-day*: And hence it is, that many Malefactors, at their last Hour, when most serious, do most bitterly bewail it; acknowledging, that their *Sabbath-breaking* was their Leading-sin, and the Occasion of all the rest of their wicked Courses; having provoked God to leave them, and give them up to the Lusts of their own Hearts, and Temptations of the Devil. *Clark*, in his 2d Vol. of *Examples*, tells us of one *Thomas Savage*, (a young Man who was executed at Ratcliffe, October 8. 1668, for murdering his Fellow-servant) That whilst he was in Prison, cried out to some that

came to Visit him, after this Manner, Oh wretch that I was! I studied how I might spend the Lord's-day in the Devil's work; at that Time when I should have been serving God, I was busiest in serving Sathan. I was glad when the Sabbath came; for then I had Leisure to pursue my Lusts and Pleasures. I sometimes went into the Church, but I never staid the Time of a whole Sermon. I laughed at those that spent the Sabbaths in Hearing and Praying, and looked on them as the veriest Fools in the World. O tell young Men from me, That Sabbath-breaking y<sup>e</sup>s a dangerous and costly Sin, &c.

Turner, on Providence, gives Account of one Edmund Kirk Vinther, executed at Tyburn, July 11. 1684. for murdering his Wife, who, in his Confession, lamented his frequent Profanation of the Lord's-day; Upon which Holy-day, saith he, I committed the horrid Sin of murdering my poor Wife. Thus, one Sin was punished with another, Sabbath-breaking with Murder, and that with the Gallows. Likewise, he tells of another, executed May 25. 1687. for Theft, who, in his Confession, said, That it was his earnest desire, that all, young Men especially, shoule take care not to mispend the Lord's-day. And the Author's Remark is, That he doth not know that ever he observed any Repentance in a Malefactor, who did not bitterly lament his Neglect of his duty to God on that Day.

IX. In the last Place, The Dispensations of divine Providence may be brought in, as giving Suffrage to the Sanctification of the Lord's-day. God hath highly honoured this day, by doing many mighty Works upon it: On this day he created the Light, and began to make the World: On this day he gave the Law from Mount Sinai, as Grotius observes. Nay, it is affirmed, by an ancient Council held at Constantinople, Council. 1. Can. 1.

Can. 8. That Christ was born on the Lord's-day, and the Star shined to the wise Men on it. Christ fed the Five Thousand with the five Loaves and two Fishes on this day; That he was baptized, rose from the Dead, and sent down the Holy Ghost on this day. And some of the Ancients have further affirmed, That whatsoever notable Thing was done in the World, the Lord ordered it so, was done to the Honour of this day. Thus God hath consecrated the first day of the Week, or *Christian Sabbath*, by doing so many of his wonderful Works upon it; to intimate to us, that it is his Will we should sanctify this day, and observe it weekly, for publishing and proclaiming his worthy Acts, and keeping up the Memory of Christ's Nativity, Passion, Resurrection, &c. to the End of the World, without instituting days of our own for these Ends.

Moreover, there are various Dispensations from God, both of Mercy and Judgment, that conclude for the Observation of this holy day. The gracious Providences that attend the conscientious Observers of the Lord's-day, are most remarkable. On these, the Lord pours down the gracious Influences of his Spirit, in his Ordinances dispensed this day; he eminently blesseth them with Increase of Grace, Tenderness of Conscience, and Holiness of Life; and with all his best Blessings both Spiritual and Temporal. The universal Experience of Christians doth testify, that all the Blessings and Mercies promised to the Observers of the *Sabbath* under the Old Testament, are now transferred and accomplished to the Keepers of the *Christian Sabbath*. For the Change of the day, being by divine Authority, the *First-day Sabbath* doth lawfully succeed to all the Privileges, Promises, and Threatnings, formerly pertaining to the *seventh-day Sabbath*. We see what Blessings are promised to the keeping of the *Sabbath* of old, both spiritual

and temporal; that is a remarkable word, *Jer. xvii. 24, 26.* *If ye hallow the Sabbath-day, to do no Work therein, then they shall come from the Cities of Judah, and all other Places, bringing Burnt-offerings, and Sacrifices, and Meat-offerings, and Incense, and bringing Sacrifices of Praise unto the House of the Lord;* i. e. When the Sabbath is duly observed, then the Church shall flourish, Religion be promoted, and the Name of God highly exalted. And do we not see this Promise visibly accomplished to such Churches and Persons as strictly sanctify the *Lord's-day*? Among such, Christianity doth flourish, Knowledge is increased, Reformation is advanced, Grace is multiplied, and a conscientious Regard is had to all the other Duties of Religion.

Again, we find temporal Mercies annexed to the keeping of the Sabbath, *Isa. lviii. 13, 14.* *If thou turn away thy Foot from the Sabbath,* i. e. If thou ceasest from profaning it, *I will cause thee to ride on the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father;* i. e. thou shalt be blessed with outward Prosperity, and many earthly Enjoyments. This is again confirmed in *Jer. xvii. 24, 25.* *If ye diligently hearken unto me, saith the Lord, to hallow the Sabbath-day, to do no Work therein, then shall there enter into the Gates of this City, Kings and Princes sitting on the Throne of David, riding in Chariots, and this City shall remain for ever,* i. e. The Nation and City shall be blessed with all secular and civil Advantages. Accordingly the People of God have found the hallowing of the *Lord's-day*, sensibly prosperous to them, with Respect to their secular Affairs: When they have discharged the Duties of this Day with a good Conscience, it hath fared the better with them all the week after. In Testimony whereof, I shall here narrate the Experience of that excellent Person, Sir. *Mashay*

Hale, Lord Chief Justice of the King's Bench, in the Reign of King Charles II. who was both an eminent Lawyer, and a great Divine. In his Book called *Contemplations Moral and Divine*, he hath these Words; *I have found (saith he) by a strict and diligent Observation, that a due observing the Duty of the Lord's-day, hath ever had joined to it a Blessing upon the rest of my Time; and the Week that hath been so begun, hath been blessed and prosperous to me: And on the other side, when I have been Negligent of the Duties of this Day, the rest of the Week hath been unsuccessful and unhappy to my secular Employments; so that I could easily make an Estimate of my Successes in my own secular Employments the Week following, by the Manner of my passing this Day; and this I do not write lightly or inconsiderately, but upon a long and sound Observation and Experience.* Again in another Place, he saith, *I thank God I have ever found, that in the strictest Observation of the Times of his Worship, I ever met with the best Advantage to my worldly Occasions, and that whenever my worldly Occasions encroached upon those Times, I ever met with Disappointment, tho' in Things of the most probable Success; and ever let it be so with me. It hath been, and ever shall be to me, a Conviction beyond all Argument and Demonstration whatsoever, that God expects the Observation of his Times; and that while I find my self thus dealt with, God hath not given over his Care of me. It would be a sad Presage unto me, of the severe Anger of my Maker, if my Inadvertence should cast me upon a temporal Undertaking upon this day, and that it should prosper. Thus the learned and pious Judge Hale, who spake from his own Experience, after long and critical Observation of divine Providence.*

Again, the Judgments which often follow upon the Violation of this day, do give Testimony to its

its divine Authority. How sad are the spiritual Strokes, tho' little noticed, which God inflicts upon the slights of his *Holy-day*, by giving them up to Hardness of Heart, Searedness of Conscience, and vile Affections; so that commonly they fall into scandalous out-breakings, and notorious Crimes, proceeding from Evil to worse, till they at length run themselves into some fatal Mischief. And, when Men neglect to punish the Profanation of this day, the Lord usually takes the Sword into his own Hand, and, by visible temporal Judgments, plagues the profaners of it. If the Violation of the *Jewish Sabbath*, was, by a divine Order, punished with Death, under the Law, *Exod. xxxi. 15.* surely the Breach of the *Christian Sabbath* shall not escape without some signal Marks of the divine Vengeance, according to the Scripture Threatnings, which are levelled against the one as well as the other, as I shewed before, Let us not forget that terrible Denunciation of Judgment, which we have in *Jer. xvii. 27.* *But if you will not hearken unto me, to hallow the Sabbath-day, and not to bear a Burden, even entring in at the Gates of Jerusalem on the Sabbath-day; then will I kindle a Fire in the Gates thereof, and it shall devour the Palaces of Jerusalem, and it shall not be quenched.* The Jews, (as *Augustine* observes) fell generally into this grievous Sin of prophaning the *Sabbath*: For, tho' they pretended to Hallow it, by forbearing servile Labour upon it; yet, upon that day above all days, they used to pamper the Flesh with *Carnal Delights*, and run into the Excesses of Gluttony and Drunkenness. Against these Sins did our Saviour warn them; but they persisting, the foresaid direful threatening was at length exactly fulfilled: For, upon that very day so abused by them, their Regal City *Jerusalem*, the Glory and Master-Piece of the whole Earth, was burnt down to the Ground by the *Romans*. And this

this *Hegesippus* and *Dio* observe to be have been done on the *Sabbath-day*, in *September*, about forty Years after Christ's Death.

And doth not that prophetical Commination concern us, as well as the *Jews*? And have we not Cause to fear the Accomplishment of it for the Breach of the *Christian-Sabbath*? Yes, we have found it to be true. Some impartial Observers of God's Judgments in the World have remarked, that this Sin, *viz.* The Breach of the fourth Command, by the prophane Neglect of God's Worship upon the *Lord's-day*, and the spending of this Time in open Works of Impiety, hath been frequently visited upon Cities and private Persons, by consu'ring Fires that have happen'd upon this Day: Of which, many Instances might be given in this same Island, as well as other Parts of the World. That fiery Prediction against *Jerusalem* hath been oftner than once fulfilled and executed upon the two Capital Cities thereof, many of whose Inhabitants have been as guilty of prophaning the day set apart for God's Service as ever the *Jews* were. In *London* this Vice reigned, and there it was dreadfully punished, with a furious and astonishing Fire, in the Year 1666, which laid the most Part of that great City, with its fairest Churches and Buildings, in Rubbish, in three days space: And, it is remarkable, that that dreadful Fire broke forth on the *Lord's-day*, very early in the Morning, being the second day of *September*.

Likewise, in *Edinburgh*, where *Sabbath-breaking* very much abounded, (as appears by the Acts of Assembly made against that Sin) the fairest and stateliest of its Buildings, in the *Parliament-Clo'st*, and about it, (to which scarce any in *Britain* were comparable) were, on the fourth of *February* 1700 (being the *Lord's-day*) burnt down and laid in Ashes and Ruines, in the Space of a few Hours,

Astonish-

Astonishment and Terror of the sorrowful Inhabitants; whereof I my self was an Eye-witness, and the Effects of that Fire are visible to this day. Yea, so great was the Terror and Confusion of that *Lord's-day*, that the People of the City were in no Case to attend any Sermon or publick Worship upon it, tho' there was a great Number of worthy Ministers conveened in the Place, (beside the Reverend Ministers of the City) ready to have prayed with, or preached to the People on that sad Occasion; for the General Assembly was sitting there at the Time: But the dismal Case of the City made this impracticable. However, the Lord himself, by that silent *Sabbath*, did loudly preach to all the Inhabitants of the City, setting forth to them in a most awakening Manner, the great Sin and Danger of irreligious neglecting of God's Worship upon the *Lord's-day*, and prophaning it, *by doing their own Works, and finding their o'ren Pleasures.*

I have read of the Town of *Stratford upon Avon*, that it was twice, upon the *Lord's-days*, almost consumed with Fire, chiefly for prophaning the *Lord's-day*, and contemning his Word in the Mouth of his faithful Minister. The like also might be told of several Towns in *Scotland*.

Dr. *Beard*, in his *Theatre of God's Judgments*, tells us of the Town of *Feverton* in *Devon-shire*, that was often admonished by her godly Pastor, that God would bring some heavy Judgment upon the Inhabitants of that Place, for their Prophanation of the *Lord's-day*, occasioned chiefly by preparing for their weekly Market, which they then held on the *Monday*. Accordingly, very soon after the said Minister's Death, on the 3d of *April 1598*, God sent a terrible Fire, which, in less than half an Hour, consumed the whole Town, except the Church, the Court-house, Alms-houses, and a few poor Peoples Dwellings; where a Man might have

been four hundred Dwelling-houses all at once on Fire, and above fifty Persons consumed in the Flames. But the remaining Inhabitants not taking Warning by the former Judgment, but continuing in the same Sin, the Town was again fired on the 5th of *August 1612*, (fourteen Years after the former Fire) and all consumed, except a few poor Houses. The Historian adds, that they are blind who see not in this the Finger of God; and he prays for Grace to the People of that City, when it is next built; to change their Market-day, and to remove all Occasions of prophaning the Lord's-day.

Dr. Twiss, on the *Sabbath*, relates a Passage that happened in *Bedford-shire*, not long before his writing that Book. A Match at Foot-ball being appointed on the *Sabbath* Afternoon, whilst two of the most forward were in the Belfrey, tolling of a Bell, to call the Company together, there was suddenly heard a Clap of Thunder, and a Flash of Lightning was seen by some that sat in the Church-porch, coming through a dark Lane, which flash'd in their Faces, and much terrified them: And passing through the Porch into the Belfrey, it tripped up his Heels that was tolling the Bell, and struck him stark dead; and the other that was with him was so sorely blasted therewith, that shortly after he died also.

Mr. Clark, in his Father's Life, p. 128. hath a very strange Passage, to this Purpose. Mr. Hugh Clark preaching at *Oundle* in *Northampton-shire*, where the People were generally very ignorant, and much addicted to the Prophanation of the Lord's-day, by *Whitson-ales*, *Morrice-dances*, and such Pastimes, which he much set himself against, endeavouring to convince them of the Evil, and denouncing God's Judgments against them, in case of Perseverance: But they being train'd up in those Courses, and hardened by Custom, persisted still in their Wickedness. At last, on a *Lord's-day*, the Leader

Leader of the Dance being a lusty young Man, in the midst of their prophanie Pastimes, fell down suddenly, and died ; but they soon shaking off their Fear, returned to their Vomit again. The Lord's-day following, Mr. Clark took Occasion, from this sad Dispensation, to quote the forecited Text, Jer. xvii. 27. *If thou wilt not hearken to me, to hallow the Sabbath-day, then will I kindle a Fire, &c.* But the People kicked against these Admonitions, and that same Evening went to their Sports again ; among whom was a *Smith* that was a chief Ring-leader : But it pleased God, the very next day, two Husband-men coming to his Shop, to sharpen their Plough-shares, a Spark from the red-hot Iron, as he was beating it upon the Anvil, flew into the Thatch, which both the Smith and his Neighbours saw, but had not Power to move towards it ; which presently burnt down the Smith's Shop, House, and all his Goods. This Mr. Clark pressed upon their Consciences ; but nothing would prevail, till, at last, upon a *Sabbath-day* at Night, when they were retired to their several Homes, there was heard a great Noise, and rattling of Chains up and down the Town, which was accompanied with such a Smell and Stink of Fire and Brimstone, that many of their guilty Consciences suggested to them, that the Devil was come to fetch them away : And now, and not till now, they began to think in good earnest of a Reformation.

Mr. Clark, in his Examples, tells of one Mr. *Abberly*, a godly Minister in *Burton* upon *Trent*, who took Occasion often to reprove and threaten *Sabbath-breakers*, especially such as sold and bought Meat upon *Sabbath-day* Mornings, a Practice too common in that Place. Nevertheless, there was a *Taylor*, that dwelt in the upper End of the Town, who would go through the long Street (as it were in a *Bravado*) to the other End of the Town, and fetch home Meat on the Lord's-day

ay Morning ; but, as he returned with both his Hands full, in the midst of the Street, he fell down stark dead. I was (saith Dr. Teate) an Eyewit-  
ness, both of his Fall and Burial : And it pleased  
God thereby to work some Reformation, both a-  
mong the Butchers and others.

Also he relates from one Mr. Faulconer, Mi-  
nister of Burford near *Salisbury*, a fearful Example  
of God's Justice, about the Year 1655. A prophanè  
Company of young Men, on the Lord's-day, early  
in the Morning, went to *Claringdon Park*, to cut  
down a *May-pole* ; and having loaded the Cart with  
it, at *Milner's Bars*, entring into the City of *Salis-  
bury*, one of the Cart-wheels fell into a Rut, which  
made the young Tree in the Cart (which they had  
bole for a *May-pole*) to give a great Surge on one  
side, so that it struck one of the Company such a  
Blow on the Head, that it beat out his Brains ; and  
he instantly died on the Place, and lay there, a  
fearful Spectacle of God's Wrath, both against that  
heathenish Sport, and wilful prophaning of the  
*Sabbath* ; whilst he maketh the very Thing they  
had chosen for their Sport and Pastime, to be the  
instrument of executing his Fury. The *Author*  
taketh, that he diligently enquired after the Truth  
of this Matter, at his first going to *Sarum*, and  
many godly and credible Persons, who had seen  
that sad Spectacle, in his Hearing, attested it to be  
so, as above narrated.

Also, in the County of *Devon*, one *Edward  
Ameridith*, a Gentleman, having been pained in  
his Feet, and being somewhat recovered, one said  
unto him, He was glad to see him so nimble. *Ameri-  
dith* replied, That he doubted not but to dance  
about the *May-pole* next Lord's-day ; but, before  
he moved out of that Place, he was smitten with  
such Feebleness of Heart, and Dizainess in his Head,  
that, desiring Help to carry him to an House, he  
died before the Lord's-day came.

Dr. Twiss, on the *Sabbath*, tells, That at a Place called *Tidworth*, on the *Sabbath-day*, many being met together to play at Foot-ball in the Church-yard, one had his Leg broke, which presently gangrened, he forthwith died thereof. Likewise at *Alcester* in *Warwickshire*, a lusty young Woman (upon the coming forth of the Declaration for Sports) went, on the *Sabbath-day*, to a Green not far off, where she said, she would dance as long as she could stand : But, while she was dancing, God struck her with a violent Disease, whereof, within two or three days after, she died.

*Beard*, in his *Theatre*, writes of a certain Nobleman, that used to go a Hunting on the Lord's days, in Time of Sermon, who had a Child by his Wife, with a Head like a Dog ; and it howld like a Hound.

I shall conclude with one Example more from *Mr. Clark*. He gives Account of a godly Minister, that one day was preaching, and earnestly pressing the Sanctification of the *Sabbath*, and, in his Sermon, he had Occasion to make Mention of that Man, that, by the special Commandment of God, was stoned to Death, for gathering Sticks on the *Sabbath-day*. Whereupon one in the Congregation was so wicked as to rise up and laugh ; yea made all the haste he could out of the Church, and went to gathering of Sticks, tho' he had no need of them : But, when the People came out from the Sermon, they found him in their Way, lying stark dead, with the Bundle of Sticks in his Arms. These Instances of divine Vengeance inflicted upon the Prophaners of the Lord's-day, may contribute very much to confirm us in the Belief of the divine Institution of this *Holy-day* ; and likewise may serve to warn all Ranks and Degrees of Persons, to guard against the Contempt and Violation of the Lord's-day. The Lord indeed exerciseth great Long-suffering and Patience towards many notorious *Sab-*

lark-breakers, to shew us that there is a Judgment-day to come: But, nevertheless, he makes Monuments of some, to let us know, that verily there is a God that judgeth in the Earth.

Many more Examples might be brought, if it were needful, from all Corners of the Land; but I truly believe, there are few serious Observers of Providence, but might relate many sad Instances of the Discovery of God's Displeasure against the Prophanation of the Lord's-day, from their own Experience and Observation.

After all, I hope, there is none that fears God, loves Christ, and believes the holy Scriptures; but will see these Arguments which I have adduced, to be convincing Demonstrations of the Necessity of sanctifying the Lord's-day, and honouring it as God's Sabbath, to the End of the World.

Now, to sum up the *whole*, let us lay all these together: The solid Grounds for the *Morality* of the *Fourth Command*, the weighty Reasons for the *Change* of the *Day*, and the special Marks of Honour that *Christ* hath put upon this *Holy-day*; it being the day in which he first made the Light to shine; the day wherein also the *Sun of Righteousness* arose, dispelling the *Clouds of Guilt and Fear*; the day he subdued his *Enemies*, manifested himself to his *Disciples*, and taught them his *Will*; the day he sent the *Holy Ghost* to his *Apostles*; the day he hath called by his own *Name*, and reserved for his own *Use*, and upon which he holds *Special Communion* with his *People*, and vouchsafes them the *Marks* of his *Royal Favour*; the day which God highly honours by his providential *Dispensations*.— And will it not then be judged an high Affront to *Almighty God*, to pour *Contempts* on that day which he delights to honour? Surely it ought to be Matter of Grief to all true Lovers of God, when they see it done. We are told, that when one of *Darius's* *Buonuchs* saw *Alexander* setting

ting his Feet on a rich Table of his Master's, he fell a weeping ; and being asked the Reason of it, he said, *It was to see the Table his Master so highly esteemed, now made a Footstool.* And may not we weep to see the Day that God hath honoured and blessed, and for which he is so highly concerned, become a *Foot-stool*; and trampled on by so many profane Persons in our Days ? To be sure, God will not sit with such open Affronts as he gets from some in this Matter.

Thus, I think, I have demonstrated the *Morality* of the *Fourth Command*, and the divine Institution of the Lord's-day for our *Christian Sabbath*; which, by necessary Consequence, proves the Abolition of the *Jewish seventh-day Sabbath* : For, tho' there were no other Scripture-warrant for abolishing the old *Sabbath*, (which nevertheless there is, as I shew'd before) yet, seeing it is evident, that our Lord *Jesus Christ, the Lord of the Sabbath*, hath, by his Resurrection, Example and Authority, for ever consecrated the *first Day of the Week*, for the solemn *Remembrance and Celebration of the Lord's Rest* from the great Work of *Redemption*, and of that unparalleled Deliverance wrought by him for a lost *World*; and thereby hath set apart the *first Day* for our *Sabbath* : Then, of course, the old *seventh Day* must cede, and resign its *Sanctity* to it, and be for ever abrogated. The *Christian Sabbath* must necessarily extinguish the *Jewish*, seeing two *Sabbath-days* cannot stand in Force together : For, by virtue of the *Fourth Command*, there is but one Day of seven to be observ'd for the *Sabbath*, one Day only after six Working-days, and not two after five. And, since it is the ancient and unrepealed Institution of God, that Men should labour six Days of the Week, and observe but one day for the *Sabbath*; then surely, if we should labour but five Days of the Week, and keep two for the *Sabbath*, we would expressly violate the *Law* : So that no *Christian*

stian needs to have the least Scruple about the Abrogation of the Jewish Sabbath.

But tho' the *seventh Day* be now divested of its Sanctity, and hath no more Claim to the *Sabbath*, having resigned all its Dignity and Privileges to the first day of the Week, the *New-Testament Sabbath* yet still it hath the Honour of ushering it in, and of serving as a Preparation-day for it. As the Jewish typical Worship usher'd in the Evangelical spiritual Worship; and the Jewish Deliverances from *Egypt* and *Babylon* were preparatory to that more glorious and general one from Hell and Destruction by *Jesus Christ*, which is this day commemorated; So the Jewish *seventh-day Sabbath*, serves to usher in, and prepare us for the glorious Festival of the *Christian Sabbath*, which is to continue, while *Christ hath a Church upon Earth*; being the only day appointed to be kept in Remembrance of him, and as serving to usher in, and prepare us for that far more glorious and celestial *Sabbath* above, which shall never have an End.

O then endeavour by all Means to get and keep up a high Esteem of the Lord's-day, that day which God hath exalted above all the days of the Week, and above all the Jewish Sabbaths and Festivals whatsoever. Of them, in Comparison of the Lord's-day, we may say in Allusion to that Word, *Heb. i. 11, 12.* *They perish; but thou remainest, and they all wax old like a Garment; and as a Vesture thou hast folded them up, and they are changed; but thou shalt (maugre all the Malice of Men and Devils) continue the same, and thy Years shall not fail.* These were but as Morning-stars, to usher in the Sun. Other Festivals, in all their Royalty, are not arrayed like thee. All the Graces triumph in thee; all the Ordinances conspire to idot thee; the Sacred Trinity do delight in thee; the Father ruleth thee; the Son rest upon thee; and the Spirit hath overshadowed thee. Thus

is it done to the day which the King of Heaven delighteth to honour: And what shall be done to the Man that delighteth to dishonour and put Contempt upon thee?

Surely, as God will not hold him guiltless, that breaks the Third Commandment, by taking his Name in vain; so he will not hold him guiltless, that breaks the Fourth Commandment, by spending his day in vain. And tho' the Breakers of this Commandment may escape Punishment from Men, or may even escape outward Judgments from God in this World; yet there is a day coming, when he will call them to Account for it. Oh Sinners! the **Day of the Lord** is like to be a dreadful day to you that despise the Lord's-day.

#### QUESTION VI.

What is that Proportion of Time, which is to be sequestrate and allowed for the Sabbath-day? And when doth it begin and end?

#### ANSWER.

The Fourth Command requires one day in every Seven; by which we are not to understand only the **artificial Day**, from Sun-rising to Sun-setting, or from the Break of day, until the Darkness of the Night come on, and think then the **Sabbath** is over, and that we are no longer bound to abstain from our own Works: And far less are we to think that the **Sabbath** is no longer than the Time of publick Worship doth last; and that we are at Freedom from the Work and Duties of the **Sabbath**, when that is over: This some say in Words, and many more in their Practice.

But, consider what Absurdities would follow hereupon: For, if no more Time be allowed for the **Sabbath**, but the Time of publick Worship; then it would follow, that God requires no private or secret Duties from us on that day, since these will need some more Time: But that cannot be; if

if private and secret Duties be required of us on Week-days, then much more on the Sabbath-day.

Again, it would follow, that some must keep longer Sabbaths, and others shorter; nay, the Sabbath of many shall not be above an Hour or two of the day; for there are Ministers and People who are scarce so long at publick Worship. But the whole day is the Lord's, and not a Part only: You will have your Servants to work the whole six Week-days for you, from Morning to Night, and not be contented with their working an Hour or two only of these days: So neither should you yield less to God, than you require for your selves. Nay, if Attendance on the publick Worship were all that is requisite this day, by virtue of the Command, it would follow, that a Man would be loosed from the Obligation of the Command, if he were in a Place of the World, where God is not publickly worshipped.

But all these Things being absurd, I do, upon solid Ground, assert, That the whole natural day, consisting of Twenty four Hours, is to be set apart for the Sabbath-day; and, that we ought to measure this day, and begin and end it, as we do other days, that is, from *Midnight to Midnight*; during which Time we are to abstain from our own Works, and sanctifie the *Lord's Sabbath*: For the *Fourth Command* binds us to consecrate the seventh Part of every Week to the Lord, who challengeth a special Propriety in one of seven, and asserts his just Title thereto, saying, *The seventh day is the Lord's*: And also, *Isai. Ixiii. 13.* he expressly calls it, *My Holy-day*. It is all *holy*; and therefore no Part must be prophaned or applied to common Uses.—It is all the *Lord's*; and so it is unlawful for us to rob him of any Part of it, and alienate it to our private Use,

Objection, *But who is able to spend the whole Twenty four Hours in religious Duties?*

Answer, I do not say that this is to be done without any Interruption; for we do not this in following our Employments on other days: A due Proportion of every day is to be reserved for the natural Support of our Bodies, and particularly, for moderate *eating and sleeping*, which are *Works of Necessity*, and must be allowed on the *Sabbath*, as well as other days; with this Difference only, that whereas they are done on other days, to enable us for Labour, they are to be done on the *Sabbath*, to strengthen us for holy Duties; and so cannot properly be called our own *Works*: Neither can the doing thereof be called a taking of God's Time to our own Use, since this contributes to our better spending of God's Time, and is truly necessary for God's Service on the *Sabbath*. But, besides the Time requisite for the *Works of Necessity and Mercy*, the whole *natural Day*, as above described, is *holy unto the Lord*, and ought to be employed in *religious Duties*: And not a Part of the day only, both *Sabbath Morning* and *Sabbath Night*, should be spent in *Prayer and Praises*, as is plain from the 92d *Psalm*, which is intituled, *A Psalm or Song for the Sabbath-day*, v. 1. and 2. we are told, *That, It is good to give Thanks unto the Lord, and to shew forth his loving Kindness in the Morning, and his Faithfulness every Night*. But more of this afterwards, when I come directly to treat of the *Sanctification of the Sabbath*. And before I do this, I judge it necessary to answer some *Objections* brought against the *Morality of the Sabbath*, and the *Change of the day*.

Quakers, *Familists*, and *Others* holding that there is no Difference of days, and so denying the divine Authority of the *Sabbath*, I shall consider what they say.

Some Objections against the former Doctrine Answered.

Object. 1. *Every Day ought to be a Sabbath to a Christian, and so there is no Need of a set Day.*

Answer, Tho' Christians should serve God, and walk with him every day; yet they cannot make every day a *Sabbath* for the publick Worship of God, since God calls them to other necessary Work and Business thereupon, which are inconsistent with the solemn spiritual Employment of the *Sabbath*.

Object. 2. *Paul, in his Epistles to the Galatians and elsewhere, condemns the Observation of Days under the New Testament.*

Answe. The Apostle speaks only of the *Jewish Sabbath and Festivals*, which were *Shadows of Things to come*, and abolished by Christ's coming; But not of the *Lord's-day*, which the *Apostle* himself observed, and did particularly recommend to the *Galatians* their Observation, *1 Cor. xvi. 1, 2.*

Object. 3. *The Sabbath was given as a Type or Sign only to the Jews; therefore it must be abolished with the rest of their Types and Ceremonies.*

Answe. 1. The *Sabbath* is indeed said to be given as a *Sign* betwixt God and his *People*, *Exod. xx. 12.* But that is not confined to the *People* of the *Jews*, (except as to the *Seventh-day Sabbath* only, of which I spoke before) but to be extended to all *God's People*, to the *End of the World*.

2. There is a great Difference betwixt a *Sign* and a *Ceremony*, which is an alterable Thing: The *Rainbow* is called a *Sign*, *Gen. ix.* God's *Moral Precepts* are called *Signs*, *Deut. vi. 8.* Yet none will say that these are *Ceremonies*, or alterable Things.

3. Some Signs are Ceremonial and alterable; others are Moral and perpetual: The Sabbath is not a Sign of the first, but of the latter Sort. Indeed, all the Signs and Types of the Sacrifice of the *Messiah*, and of *Justification by Christ* to come, were all nailed to the Cross with him, and abrogated. But all Signs were not of this Kind, the *Rainbow* is given as a Sign of the World's Preservation from a *Deluge*, and is perpetual. The *Ten Commandments* are given as probative Signs of our Obedience, and are perpetual, and so is the Sabbath. Indeed the Sabbath is a more peculiar Sign than any of the rest of the Commands; and therefore is emphatically called a Sign several Times in Scripture.

1. It is a Sign of God's special Love and Favour to his People: The Sabbath is a great Blessing and Privilege to them; for which *Nehemiah* gives God Thanks in a special Manner, *Neh.* ix. 14. of which more afterward.

2. It is a Sign of that eternal Rest above, provided for the People of God.

3. The Religious Observation of the *Sabbath* is a declarative Sign of our Sanctification; therefore it is said, *Exod.* xxxi. and *Ezek.* xx. That the Lord gave his People Sabbaths and Signs, that they might know, that he was the Lord that sanctified them. So that it is plain from these, that the *Sabbath* is a Sign to us as well as to the Jews.

Object. 4. But, say Quakers and other Sectaries, there is no Holiness in days, one Time is not better than another; and therefore the Sabbath doth not differ from other days in the Week.

Ans. I grant, one Day is not holier than another in it self, (as one Place is not more holy in its own Nature than another) yet it may be holier in respect of its Use. Thus the *Sabbath-day* hath a relative Holiness in it, as it is designed and appropriated to God's Use and Service, and therefore

must not be alienated to Uses of our own: For this would be Sacrilege, which is a heinous Crime. Hence it is, that the Lord doth expressly call the Sabbath, a *Holy-day*, Isa. Iviii. 13.

Object. 5. *But (say they) doth God require us to be more Religious and Godly at one Time than another?*

Answe. There are some Times, that God requires us to give our selves more to Religion, and to express it more by outward Acts of Worship, than at other Times. I grant, that we ought always to be Religious, and to serve and worship God every day of the Week; But God, in his Wisdom, hath thought fit to set apart a certain Season, wherein he requires more of the solemn, external and visible Exercises of Religion, and Performance of holy Duties, than at other Times: The Reasons of his so doing, I mentioned before.

#### Some Objections against the Change of the Day Answered.

Object. 1. *The Seventh-day Sabbath was instituted in the State of Innocency; therefore it is to be held as Moral, and unalterable.*

Answe. The Institution of the Sabbath, or Consecration of one Day in Seven to the Lord, may be hence concluded Moral and perpetual, since the Reason and Ground of it is such, as was shewed before; But it will not follow, that the Determination of the precise Day of the Week is Moral and unalterable also, since the Lawgiver who appointed it, not only could, but actually hath altered it, as was shewed already. Every Thing that God did bid or forbid our first Parents in a State of Innocency, was not Moral, or unalterably Good or Evil in it self, as appears from the Instance of prohibiting to eat of the Tree of Knowledge of Good and Evil; this was a Law merely positive, and

and alterable in it self. *Lastly*, Tho' the Sabbath of the Seventh-day was appointed in the State of Innocency, and probably would have continued unalterably, if the *Fall* had not interveened, and no greater Work than that of the *Creation* had been wrought: Yet after the *Fall*, God made the *seventh-day Sabbath* peculiar to the old *OEconomy* or *Dispensation* of the *Covenant*, and alterable together with it, upon his accomplishing the far more glorious Work of our *Redemption*.

*Object.* 2. *The Israelites are enjoined to observe the Sabbath throughout their Generations*, for a perpetual *Covenant*, *Exod. xxxi. 16.*

*Answ.* 1. This may be understood of the *Sabbath* indefinitely, and not of the *Seventh-day Sabbath*.

2. Granting the *Seventh-day Sabbath* were meant here, yet the *Perpetuity* attributed to it, is not *Absolute* but *Periodical*, denoting only a great Length of Time; for so we find it ascribed to *Circumcision*, the *Shew-bread*, and other Things which were to be abolished.

*Object.* 3. *There is no express Precept for keeping the Christian Sabbath in the New Testament.*

*Answ.* 1. The Lord doth not give express Command for every particular Duty in his Word, but hath thought it sufficient to afford us plain Scripture Consequences, whence we may gather it.

2. There was no Need of any new express Precept to be left on Record, since all Christians understand themselves to be expressly obliged by the *Fourth Command*, to observe *one Day of seven as a Sabbath unto the Lord*. And for the particular Day, the Example of Christ, and of his Apostles, (who delivered nothing but what they received from their Master, *1 Cor. xi. 23.*) was sufficient to enter the Church upon the uniform Observation thereof: And being once begun, they could not easily

slily mistake in the Continuance of it. The Scripture indeed mentions the Change of the Day, and the keeping of the *Christian Sabbath*, but briefly and by short Hints, because it was a Thing universally notour to the whole Church.

These Things concerning the Morality and perpetual Obligation of the Law for the *Sabbath* being premised, I come, in the next Place, to the chief Thing which I designed to handle, viz. *The Sanctification of the Sabbath*: And there to shew particularly, how this holy Day should be sanctified in a due and suitable Manner.

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## C H A P. II.

### Concerning the Sanctification of the Sabbath.

There is a Twofold Sanctification of the *Sabbath*, mentioned in the Fourth Command; the one by God, the other by Man.

As for the First, God hath already sanctified it, as is recorded in the close of the Command, *The Lord blessed the Sabbath-day and hallowed it*. His blessing and hallowing the Day, are both of the same Import, and signify these two Things.

1. The Lord's distinguishing this Day from others, and his setting it apart from *common* unto *sacred Uses* and Employments. He hath honoured it with his Royal Stamp, and consecrated it for the Work of Heaven.

2. His pitching upon the *Sabbath* as the Day whereon he doth remarkably bless and sanctify Men, by filling his Ordinances with the special Blessings and Graces of his holy Spirit, and making them effectual to our Sanctification.

This is a blessed Day, and a Day of Blessing: For, as it is our Duty on this day to meet together, and bless

bless God; so it is God's Promise this day to meet with us and bless us. He will rain Blessings upon the Observers of his *Sabbath*, grant them his Presence, and make them joyful in his House of Prayer.

As to the Second, The Sanctification of the Sabbath, which is required of us, this is either Negative or Positive. The First consists in a *holy Rest*; the Second in *holy Exercises* upon the *Sabbath*.

Before I proceed to handle these, I shall lay down some Cautions for the right understanding of the *Fourth Command*, and for preventing Mistakes. Wherefore, when God doth here appoint us *six Days* of the Week for our Labour, and *one Day* for his Worship, we must not think, that it is God's Meaning, *1st*, That no Part of our *six days* is to be spent in Religious Exercises; for, under the Law, there were set Portions of every Day consecrated to divine Worship, in the Tabernacle and Temple. *Nor 2dly*, doth he mean, that no whole day beside the *Sabbath*, may be set apart for imploring God's Mercy in Time of Distress; or returning Thanks to God for some special Favour or Deliverance, when the Providence of God calls us to it: For we find God himself enjoining the Observation of other days beside the Seventh, *Exod. xxxiv. Lev. xxiii. Num. xxviii.* and commanding Cessation from Labour on these days. It is not the Design of the *Fourth Command* to lay us under a peremptory or indispensable Obligation of labouring all the *six days* throughout; But only to enjoin us not to labour on any other day but the *six days*; and to do all our Works upon them, so as we be not hindred from serving God in a solemn Manner on the *seventh*.

## SECTION I.

Concerning the Holy Rest requisite upon the Sabbath.

This *Holy Rest* upon the *Sabbath*, consists in a total Abstinence from all worldly Employments and Recreations; and from whatever Work, Business or Action, that may any ways prove a Hindrance to the Worship and Service of God upon that day. This is plain, not only from the Fourth Command it self, but from many other Scriptures, particularly *Jer. xvii. 24. Isa. lviii. 13.*

I shall here propose some Questions upon this Subject to be answered.

## QUESTION I.

Are no sort of Works lawful on the Sabbath-day.

## ANSWER.

There are *Three Sorts* of Works ordinarily excepted, as not prohibited by the fourth Command, viz. The Works of *Piety*, of *Mercy*, and *Noeſſy*.

1ſt, The Works of *Piety*, that is, such bodily Actions or Labour as are necessary and subservient to the performance of divine Worship, or contribute to Order or Decency therein; these are lawful and necessary on the *Sabbath-day*, such were the killing of Beasts, washing and preparing of Sacrifices, the convocating People to Worship by blowing of Trumpets, making short Journeys to attend Worship, &c. under the Law. So now under the Gospel, Ministers toiling their Bodies in Preaching and Praying, People travelling to Church, the

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ringing of Bells, and the like, are lawful on the  
Sabbath-day.

2dly, Works of *Mercy* and *Charity* are lawful  
this Day, yea, and necessary also ; for seeing the  
Sabbath is instituted as a Memorial of God's great  
Love and Mercy to us, we are bound, upon it, to  
shew Charity both to the Souls and Bodies of Men,  
and Mercy to the very Beasts also : So that the  
feeding our Bodies, our Beasts, and using Means  
for the help of Man or Beast in distress, and pro-  
fessing of their Lives, the visiting the Sick, and  
making Collections for the Poor, and the like, are  
lawful on the Sabbath-day : For, as the Jews  
had Allowance for these under the Law, so have  
we now under the Gospel.

3dly, Works of *Necessity* and great *Conveniency*,  
which could not be foreseen, nor provided against  
the Day before, nor cannot be delayed to another  
Day, such as, flying from *Enemies*, or defending  
our selves against them, quenching of *Fire*, dress-  
ing of *Meat*, putting on our *Cloaths*, and the like,  
these are also lawful on the Sabbath. The *Maccabees*, of old, did not decline to Fight on the Sab-  
bath-day ; nor did the Jews long before their  
Days. For, the *Jewish* *Writers* tell us, That the  
Overthrow of *Jericho* was on the Sabbath, which  
also seems to be founded upon *Josh.* vi. 5, 6  
where it is said, *They shall compass the City six  
Days* ; and on the *Seventh-day*, the *Walls* of the  
*City* shall fall down ; and the *People* shall ascend  
up, every *Man* straight before him. Only take  
these *Cautions* concerning such Works, see that the  
*Necessity* be real and not pretended, and that ye  
have no secret *Complacency* in its falling out.  
Take heed, that it be not a *Necessity* of your  
bringing, and which you might have foreseen and  
prevented the week before. And when ye are  
doing these Works of *Necessity* and *Mercy*, ende-  
avour to keep your *Hearts* in a *spiritual* *Frame*, *and*

much as you can, and study to do them without giving Scandal or Offence to others, and then dispatch them as soon as possible ye can, that ye may attend the main Work of the Day.

## QUESTION II.

What are these Works and Actions then, from which we must rest and abstain upon the Sabbath?

## ANSWER.

We must not only take special Care this Day to abstain from all such sinful Works and Actions as are unlawful upon any Day; but we must also rest from all worldly Business and Actions, whether Employments or Recreations, altho' they be such as are lawful on other Days. But more particularly,

I. We must rest from all Sorts of servile Work or worldly Employments that tend to our Profit or Advantage, such as, making of Journeys; Merchantizing, or travelling to Markets, carrying of Burdens, Fishing, going of Mills; Ploughing, Sowing, Reaping, &c. and in a word, all Parts of Mens ordinary Callings, see Nehem. xiii. 16, 17, 18. and onwards, In those days saw I in Judah some reading Wine Presses on the Sabbath, and bringing in Sheaves, and lading Asses, as also wine grapes, and Figs, and all manner of Burdens which they brought into Jerusalem on the Sabbath-day. And I testified against them in the day wherein they sold *Vituals*. — There dwelt Men of Tyre also therein, which brought Fish and all manner of Ware and sold on the Sabbath unto the children of Judah, and in Jerusalem. — Then contended with the Nobles of Judah, and said unto them, what evil Thing is this that ye do, to profane the Sabbath-day? Did not your Fathers

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themselves, and did not our God bring all this Punishment upon us, and upon this City? Yet ye bring more Wrath upon Israel by profaning the Sabbath, &c. The Jews were strictly prohibited to do any Work this day, even the least Work of any sort. Manna must not be gathered, nor a few sticks to make Fire, nay the Materials for the Tabernacle must not be prepared this day, Exod. xxxi. nor anything that might be delayed or done upon another day. This Cessation was shadowed forth by the River in Judea, called the *Sabbatical River*, because it dried up and ceased from running every Sabbath-day, which not only *Josephus* speaks of, but also *Pliny*, *Augustus Cesar* in his Letter to *Tiberius*, and others. Let none think that such a total Cessation from secular Business would tend to their worldly disadvantage, for none were ever losers in this Respect, by laying aside their own Labour to attend God's Worship and Service upon his own day. As God took care of *Israels Safety*, while they came up to *Jerusalem* three times a Year to attend the solemn Feasts which he had instituted so that at these Times, none of their Enemies should make any attack upon them, or so much as Desirous their Cities, according to his Promise in Exod. xxxiv. 24. so will that same God, by his kind and watchful Providence, take care, that his People sustain no Damage in their worldly Affairs through their dutiful Observation of his Holy-day. Nay, on the contrary, they have found this Practice to be even profitable to them, with Respect to their outward temporal Estate: And there is good Ground to think it will always be so. For the more conscientious any Man is in sanctifying the Sabbath-day, the greater Blessing he may expect from God upon his Labour on the six days: And it is not your own Labour or Toil, but the Blessing of God that maketh Rich, Prov. x. 10. Judge *Hale*, and other godly Persons, have attested.

the Truth of this Point from their own Experience, as I have shewed before.

The Lord, in his Word, is very peremptory and particular in enjoining this Ceasation from Labour on the *Sabbath*; and because he knows the Eagerness of Mens Hearts upon the World, and their Readiness to encroach upon his Holy-day with their worldly Labour, he condescends upon these Seasons wherein they have most Tentation hereto, and requires them in *earing time and in Harvest*, to rest on the *Sabbath*, Exod. xxxiv. 21. Who those be the Times when we are most throng with worldly Busines, yet he will have us in midst thereof, punctually to observe the *Sabbath*, and prefer the pleasure of Communion with God in his Ordinances, to the Joy of Harvest, and to expect that Harvest-work will prosper the better for our religious Observation of the *Sabbath* in Harvest-time. Also the Lord specifies these Seasons, because then we are under greater Obligations to strict keeping of the *Sabbath*, than at other times, because,

1st, The Bodies of Servants and Cattle are more tired then, than at other times, and so have the more need of Rest.

2dly, People then have less Time to worship God in their Families and Closets on week-days, because the greatness of their Labour, and therefore have need to improve the *Sabbath* the more diligently.

3dly, In Harvest we partake more of the Fruits of God's Bounty, than at other times; and therefore should be the more thankful to God for his Mercies, and especially, for Christ the Mercy of Mercies, who alone doth both purchase and present all our Mercies to us.

Now, is it not Matter of deep Regret, that notwithstanding God's special Command, and our manifold Obligations to the contrary) our Churches

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in many Places should be thinner, and Field stronger with idle People wandring therein in time of Harvest, than at other times of the Year?

Object. When the Weather is unseasonable and tempestuous through the week, doth it not become a Work of Necessity to sow or reap on the Sabbath for preserving of Food to Man and Beast?

Ans. If some particular Mens Corns were in hazard of being carried away, or lost by the Inundation of a River, or the like, it were a work of Necessity to endeavour the Preservation of them upon the Sabbath; because the Dispensation is extraordinary, the Case not common nor general, and the Damage irrecoverable in an ordinary way. But as for sowing, reaping, or gathering in upon the Sabbath (whatever be pretended from the Season or Weather for it) I judge it unlawful, because the Case is common and general, the Hazard proceeds from the ordinary Providence of God, and there is Ground to expect God's sending better Weather, according to his gracious Promise, which we ought not to distrust, Gen. ix. 22. *While the Earth remaineth, Seed-time and Harvest shall not cease.* But if any distrust God's Word, and croach upon his Holy-day with their Labour, let them consider that God can easily blast the Work of their Hands, and cast their Busines farther behind than their Neighbours, who believe and wait upon the Lord. I have a certain Account of a rich Farmer in this Nation, not many Years ago, who in Harvest-time (the Weather having been very bad for some time before, and proving fair and dry on Saturday and the Lord's-day) would needs cause his Servants yoke his Horses, and fall to the leading of his Corns upon the Sabbath Evening; but it pleased the Lord that he soon got other Work to do; for that very Night his House and Goods took Fire, and so their Labour was quickly stopped, all Hands being called to be employed in

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quenching of the Fire; many other Instances might be given. But I proceed.

II. We must rest not only from all worldly Employments on the Sabbath, but also from all worldly Recreations; according to the word of God, and our Confession of Faith and Catechisms; But this Point being much impugned and disputed by many, I shall handle it as distinctly and satisfactorily as I can.

Recreations are twofold, some are *Natural* and necessary, such as the refreshing our Bodies with Meat, Drink and Sleep. These are Recreations we cannot live or do Business without upon any day; and therefore are both lawful and necessary upon the Sabbath; especially, since we are thereby better disposed for performing the Duties of the day.

But 2dly, There are Recreations which are *Voluntary* and not *Necessary*, freely chosen by People for their bodily Pleasure and Diversion; such as *Sports*, *Pastimes*, or *Games*, whether more publick, or more private, such as *playing at Cards*, *Dice*, *Cheats*, *Tables*, &c. or any sort of Carnal Musick, such as *Whistling*, *Singing*, or *playing on an Instrument*, or putting off the Time with *worldly Converse*, *Festing*, *Laughing*, *telling idle Stories*, *walking and talking idly in the Streets*, or *seeking our Pleasure in the Fields*, tho' it be after publick Worship is over. Now, all such Recreation being our own Works, and for our own Pleasure, and not Subservient to the Duties of God's Worship, but Hindrances thereto, are unlawful on the Sabbath-day, as being expressly contrary to that Rest required in the fourth Command, and to that plain word in *Isa. Iviii. 13, 14*. *If thou turn away thy Foot from the Sabbath, from doing thy Pleasure in my Holy-day, and call the Sabbath a Delight, the holy of the Lord honourable, and shalt honour him, not doing thine own ways, nor finding thine own Pleasure, nor speaking thine own words.* —

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*Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the Earth, and feed thee with the Heritage of Jacob, &c.* Now, can there be any thing more directly levelled against Carnal Recreations, idle talking, walking, &c. on the Sabbath-day than this is? *We must turn away our Foot from doing our own Pleasure on it, i. e. by travelling or walking for Pleasure or Recreation; Nay, we must neither do our own ways, speak our own words, nor find our own pleasures on this day.* But if People will notwithstanding hereof, allow themselves in idle Diversions, and loose Recreations upon the Sabbath, I see not how they will free themselves of open Rebellion against God. For God commands us to Remember the Sabbath-day, not to delight our selves by Carnal Recreations, but to keep it Holy by divine Exercises, and to spend it otherwise, is plainly to trample upon God's Authority, and declare War against him.

Obj. But these who are for Sabbath-day Recreations, will tell me, that they condemn all such Recreations in time of publick Worship, as well as we do: for the fourth Command obliges us duly to attend publick Worship on the Sabbath, and forbear all worldly Employments or Recreations in time thereof; but when that is once over, we may lawfully divert and recreate our selves with such Recreations as are modest and decent, and not unlawful for Christians on other days.

Ans. This supposes that the Sabbath lasts no longer than the publick Worship of the day, the contrary whereof I made evident before, and shall evince more fully afterwards. I shewed, that we are obliged to keep Holy the whole Sabbath-day, not only the time of publick Worship, or from Sun-rising to Sun-setting, but the whole natural day, consisting of twenty four Hours, this being the seventh Part of our Time, and of the week, it is the Lord's

and consecrated for his Use and Service, and consequently no Part of it is to be alienate from him, or applied for our Pleasures or Recreations.

I shall further confirm this Truth by some more Arguments.

I. If it was unlawful for God's People under the Old Testament to spend any Part of the *Sabbath* in carnal Pleasures and Recreations; it is unlawful for us also under the New; but the former is true: And therefore the latter. That such Recreations were prohibited to the *Jews*, I believe none will deny, that is either acquaint with their ancient Rules and Constitutions, or that reads and believes the Scriptures, particularly the fourth Command, and *Isa. Iviii. 13.* fore-cited. All that remains for me to prove, is, That we are bound to abstain from those Recreations upon the *Sabbath*, as well as the *Jews*, which I do thus. Whatever the *Jews* were obliged to upon moral Reasons and Grounds, that we are bound to as much as they; But the *Jews* were bound to abstain from carnal Recreations on the *Sabbath*, upon moral Grounds, which concern us as well as them. I shewed before, that the Reasons of the fourth Command are Moral, and reach *Christians* as well as *Jews*; I mentioned five of them, and truly every one of them levels as much against worldly Recreations on the *Sabbath-day*, as against worldly Employments; I shall not resume them all here, but only insist a little on Two of them.

1st, God's Liberality in allowing us six days for our own Use: This Reason binds us as much as the *Jews*, to consecrate one day to the Lord for his Service. God hath given as gracious Discoveries of his Bounty to us, as to them; and shall we be so ungenerous or ungrateful, as to encroach upon God's Time, or Rob from him any Part of it more than they. The very Light of Nature and Principles of sound Reason, besides the Command of God, plead

strongly for this : That since the Lord hath liberally given us *six days* for our Use, we should, without grudge, give him *One* for his Service : And since he gives us *six whole days*, it continues morally Just and Rational that we should give him his *one day whole* too, and that we should spend as much of his day in holy *Duties* as is ordinarily allowed on other days for servile Labour, and that is the whole day, except what is allowed for necessary bodily refreshments, *viz. Eating and Sleeping.*

2d, Ground I shall insist on, is, *The Lord's Property in the Sabbath*, or in *one day of seven*; this Reason binds us as much as it did the Jews, the Lord's Right to a day in seven is the same that ever it was, otherwise the *Morality* of the fourth Command is not the same; but I have already demonstrated the contrary. The *Christian Sabbath* is called the *Lord's day*, as well as the *Jewish Sabbath* was called *The Holy of the Lord*, Isa. lviii. 13, to shew, that his Propriety and Title is the same. And it is observable, that the Lord in that one Verse calls it twice his *Holy-day*; and it is from this, that the Lord takes the principal Argument which he there uses against carnal Recreations on the *Sabbath*, *Ye shall not speak your own Word, nor find your own Pleasures on this Day*; Why? *It is my Holy day, the Holy of the Lord*: The seventh Part of the week is mine unalterably, set apart for holy Uses, consecrate for my holy Service. This Argument is *Moral*, and perpetually obliges all Men, *Christians* as much as *Jews*. For, if a day in seven be dedicate to God, certainly every Part of it, yea the whole of it belongs to him; and to alienate any Part of it to our own Use or Pleasures, is *Sacrilege*, and a direct infringement of the *Morality* of the fourth Command. The Lord tells us, *Levit. xxvii. 28. That every devoted thing is most holy unto the Lord*; here is a day, both by God and Man solemnly and perpetually devoted

to the Lord, and accordingly the Lord, *Isa. liii. 13.* asserts his just Right and Title to it, and twice in one breath calls it *his Holy-day*, and, upon this account, prohibits carnal recreations upon it: And must it not be great Presumption for any Creature, to venture deliberately to Rob his Creator of his just Property, and put that which is Holy and solemnly consecrate to God, to common Use? Remember what *Solomon* says, *Prov. xx. 25.* *It is a Snare to the Man who devoureth that which is Holy, and after Vows to make Enquiry;* It is a Snare, i. e. it is a most dangerous Thing, it brings heavy Guilt, even God's Curse and Vengeance upon the Man that doth so. Thus you see, how the *Morality* and unalterable Reasons of the fourth Command restrain *Christians* from carnal recreations on the *Sabbath*, as much as the *Jews*. The standing and perpetual Rule which God hath there laid down, can never be altered to the World's End: Still God hath *One day*, and Man hath *six*; but if we take any Part of God's day to our own Use, more than the Works of Necessity and Mercy require, then we have more than our *six*, and God hath less than his *One*, which is contrary to the Command: Moreover, if it be in the Power of Man to alienate any Part of this day from God, why not the whole of it? And so the *Sabbath* might come to be wholly abolished, which is absurd.

Object. 1. *The Memory of Christ's Resurrection on the Lord's-day, calls us to more Joy and Gladness upon our Sabbath, than the Jews were called to upon theirs.*

Ans. This says nothing for carnal Sports or recreations, it is not a worldly Joy, but a spiritual Joy, that we are called to this day, such a Joy as is expressed in *Psalms, Hymns, and spiritual Songs*. Again, If our Mercies be this day greater than those the *Jews* had to commemorate, then we are,

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in Gratitude, obliged to a more strict and holy Sanctification of the day, to the Honour and Glory of the God and Fountain of our Mercies; which, I believe, no serious Christian will think carnal Recreations very consistent with.

Object. 2. *But these Recreations are no where forbidden in the New-Testament?*

Ans. It is sufficient, if they be forbidden in the Old Testament; for the Old Testament is our Rule, as much as the New, in Actions which are Moral or not Ceremonial: And I see not what Shadow of Ground there is, for calling Abstinence from carnal Pleasures on the Sabbath, a Thing ceremonial, or less binding upon us than the Jews. But moreover, if we compare the 58 Chapter of *Isaiah* with the 56, it will manifestly appear, that the Lord, in enjoining his People strictly to observe the Sabbath, and abstain from carnal Pleasures thereon, hath a Respect to Gospel-Times after the *Messiah's* coming. *Isaiah* was a most Evangelical Prophet, and still had the Gospel-Times in his Eye; wherefore some call him the *Evangelist Isaiah*: So that, in recommending Sabbath Sanctification, and calling the Sabbath God's Holy-day, he doth not confine himself to the Jewish Sabbath, which was soon to be abolished; but hath an Eye to the Evangelical Sabbath, which was to continue to the End of the World.

Again, this is confirmed by the Practice of the primitive Christians; they thought it unlawful to spend any Part of the Lord's-day in unnecessary Diversions from holy Things; yea, they accounted the strict Sanctification of this Day the prime Character of a true Saint. *Augustine* saith, *It is not enough that we keep three or four Hours of this day, but that we observe the whole day.* The ancient Christians did not think the Work of the day was over, when the publick Worship was ended: The younger *Pliny* tells us, *That they used this day to met*

before Day-light, and sing their *Hymns to Christ*: And Tertullian, in his *Apology*, makes Mention of their *Night Prayers*. They thought themselves bound to begin the *Work of the day* so early, because *Christ* rose this Morning before *Break of day*. They neither thought nor pleaded that they had more Freedom for worldly Pleasures, or were less obliged to holy Exercises this day, than the *Jews* upon their *Sabbath*.

Nay, if we consider Things narrowly, it will be found, that Christians are under greater Obligations to a strict and holy Sanctification of the *Sabbath* under the *Gospel*, than the *Jews* were under the *Law*, for several Reasons.

First, We have not only the *Creation*, as the *Jews* had, but we have also the *Redemption of Mankind*, which is a greater Work, this day to commemorate. Now, if the *Jews* were obliged to celebrate the day which was institute for the Memory of the *Creation*, by a total Abstinence from worldly Employments and Recreations, much more are we bound to a strict Sanctification of the day, which is instituted for commemorating of both *Creation and Redemption*. We have far greater Mercies to commemorate this day, than the *Jews* had, viz. *The redeeming Love of a crucified Jesus, and his glorious Victory over Death and Hell*; and consequently have greater Work and Employment, and ought to be the more active and busie in doing of it, and also more delightful Work: And therefore should be the less inclined to weary, or sit up in it.

2dly, We have a far more pleasant and excellent Manner of Worship to perform upon the *Sabbath*, than the *Jews* had. Their *Worship* was attended with manifold *Rites, Washings, and Sacrifices*, which were both chargeable and toilsome to their Bodies; but ours is spiritual, pleasant and easie.

3dly, The Jews had many other Festival-days to observe, by a strict and holy Rest, beside the Sabbath; but, under the Gospel, God hath freed us from the Yoke of all other Festivals, and hath institute none but the *Lord's-day*, which, in Gratitude, we ought to observe more strictly and religiously than the Jews.

4thly, By *Baptism*, we come under more strict and solemn Engagements to keep God's Commandments, than the Jews; and also we have more special Promises of his Spirit to help us in keeping of them, than the Jews had: For, in the New Testament Times, the Spirit is poured out in a larger Measure, than in the Old.

So that from the whole I infer, that if the Jews under the *Old Testament* were bound to keep the whole *Sabbath-day*, and wholly to abstain from their own Pleasures upon it, yea, count the Service of the Sabbath a *Delight*, according to *Isai. lviii. 13.* tho' in it self it was burdensome: Much more ought we, under the Gospel, to keep the whole Sabbath strictly, and call it a *Delight*, when the Work and Service of it is so pleasant and easie.

II. Another Argument which I shall bring against the foresaid *Sabbath-day's Recreations*, shall be taken from the Nature and Greatness of the *Sabbath-day's Work*; and I shall form it thus.

If the *Work* of the Sabbath be so necessary, weighty and various, that it requires the whole day to be spent therein, and challenges all our Souls Faculties to be employed thereabout; then carnal Pleasures and Recreations are unlawful there upon.

But the former is true: Therefore, *Sg.*

The Connection of the *major Proposition* is evident; for that which is weighty and necessary, ought always to take Place of that which is not so.

As for the *minor Proposition*, That the *Work* of the Sabbath is so great and necessary, is plain, if

*we*

we consider, that the *Sabbath* is the great Market-day of Heaven ; upon which we ought to take in, and lay up Provision for our Souls, for all the rest of the *Week*, yea, for *Eternity itself*. It is the usual day of Sinners Conversion and Acquaintance with God. It is the day wherein we have our Sins to bewail, our Needs to get supplied, our hard Hearts to get melted, our dead Affections to get raised, our guilty Consciences to get disburdened, our dark Minds to get enlightned, our weak Graces to get strengthned. We have this day God's *Word* to teach our Families, our Children to instruct, Christ's Love to commemorate, *Death* and *Judgment* to provide for, and our Redeemer to treat with about the saving of our Souls. In a word, this is a day wherein we are to make Visits to God, and receive Visits from him. Now, I do appeal to every serious Soul, that knows any Thing of real Godliness, if these Things be not so weighty and necessary, as to challenge the *whole of the day*, and the Attendance of all our *Powers and Faculties* : And if so, then we are bound carefully to avoid every Thing that may prove an *Avocation or Diversion* from doing them.

### III. Another Argument may run thus,

If the *worldly Circumstances* of the Generality be such, as they can have but little Time through the *Week* for *worshipping God*, minding their Souls, and preparing for *Eternity* ; then it is their *Duty* closely and diligently to employ the *Lord's-day* for these Ends, in which God grants them Freedom for the same ;

But the former is true : Therefore, &c.

The Connection of the *major Proposition* is certain ; for if our *whole Lives* be little enough for accomplishing the great *Work of our Salvation*, the *seventh-day*, or *Part thereof*, is never to be thought too much.

Ans.

And for the Truth of the minor Proposition, That the Circumstances of the Generality are such as above represented, I do appeal to the Experience of the whole Country where we live. How many poor Men are there every where, *Tradesmen, Tenants, Servants, Workmen, &c.* whose worldly Poverty and Necessities are so great and many, that they can scarce get so much spare Time from their Work and Labour through the Week, as is sufficient for eating and sleeping. They are commonly so toiled through the day, that, at Night, they are hardly fit for any Thing but Sleep. Now, what Time have these through the Week, for holy Duties and religious Exercises? What Time for reading and praying, and learning the Principles of Christianity? But, since God is graciously pleased to give them the Sabbath, in which they may retire from the World, and employ themselves wholly in the foresaid religious Concerns: Have they not the greatest Need, closely and diligently to spend and improve the whole Sabbath therein, without any Kind of unnecessary Diversion from the same?

Are there not many poor Servants, whose Masters are so severe, that they will not allow them half an Hour in a day to serve God, or mind their Souls? And, should they not greedily lay hold on the Opportunity of the Sabbath for these Ends, and let no part of this blessed day pass away idly? Now, let Ministers to tell such, that the whole Sabbath-day is too long for the foresaid *Spiritual Exercises*, and teach them to spend away a Part of it in carnal Recreations or Idleness, in my Opinion, is a most compendious Way to promote *Atheism, Ignorance and Profanity* amongst them. And, doth not daily Experience confirm this sad Truth? Do we not see, that *prophaning of the Sabbath* opens a *Door to all Profanity*? And, that in these Places, where People neglect the Sabbath, or spend the half of the day in Recreations and Idleness, there Ignorance and

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and Immorality of all Sorts abound, and Family-worship and Piety are neglected ; whereas, on the contrary, in these Places where the whole Sabbath is closely observed, and Recreations discouraged, there we see Christian Knowledge, Morality, the Fear of God, and Family-Godliness do flourish and prosper. Ocular Experience shews us, that the Fourth Command is a Hedge about all the rest ; and the religious Observation of the whole Sabbath-day is the most effectual Method for promoting Christian Knowledge and universal Piety. People may hear a Sermon or two on a Sabbath, and yet ly still in their Ignorance, if they spend the rest of the day in Idleness and Recreations, and neglect the private Means of *Reading, Praying, Catechising, Conference, Repetition of Sermons, &c.* I never expect to see Knowledge or Piety flourish in Congregations or Families, till these Means be used, and Pains taken after the *publick Worship* is over, to instruct Children and Servants. O ! doth not the lamentable Ignorance of many poor Souls plead aloud for the strict and diligent Observation of the whole *Lord's-day* ? Had Ministers a due Sense of the Misery and perishing State of ignorant Souls, I am sure they would press it more, and never set up to teach them carnal Recreations on this day.

O poor Men, Servants and Labourers, in the Name of God I exhort you, to spend more of God's Day in Heaven's Work : You have little Time thro' the Week for it ; therefore God, in Pity to your Souls, looses you this *Day* from your *weekly Work*, and cries to you from on High, *Come up hither* ; lay aside the Thoughts of Things below, and *set your Affections on Things above*. As your Bodies rest this day from Labour, let your Souls think on eternal Rest in Heaven, and use all the appointed Means for attaining to it.

IV. A Fourth Argument I make use of is this,

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If God prohibits worldly Employments on the *Sabbath*; then certainly he discharges carnal Recreations;

But the former is true: Therefore, &c.

The minor Preposition is undeniable; so that all I have to prove, is the Connection of the major Proposition: which may be easily done thus. The great Reason of prohibiting worldly Employments on the *Sabbath* is, because they hinder the holy Employment of the Soul, and would interrupt the Duties of the *Sabbath*. But if carnal Recreations do hinder the Duties of the Sabbath, and spiritual Employment of the Soul, as much as servile Labour; then by Parity of Reason they are forbidden also. But so it is, that they do hinder as much, yea more than servile Labour would do. Nay, I may be bold to say, that a Man may be more serious, and have his Mind more exercised with his venial Meditations, when Plowing, Sowing, or Threshing, than when he is about carnal Entertainments, Recreations, or Pastimes; or when he is in vain promiscuous Company, Jesting, Sporting, and telling Stories, or walking and talking idly in the Streets or Fields. These do far more distract the Heart from God's Service, than servile Labour doth: A Man will find himself more indisposed for Prayer and holy Duties after them, than after the *Works of his Calling*. It was the Sense of this that made *Augustine* say, *That it were better for Maids to Spin, or for Men to Plow; than for them to Dance and Sport on the Sabbath-day.* *Quanto melius est arare quam saltare in Sabbatho:* Aug. in *Titulum Psal. xcii.* He very well knew, that carnal Pleasures are inconsistent with Devotion, and wholly unfit the Soul for Communion with God, which is the Work of the Sabbath. Hence we see, *Lovers of Pleasures, and Lovers of God, are set in Opposition,* 2 *Tim. iii. 4.*

I might go on to multiply Arguments to this Purpose; but this Truth is so clear from sound Reason, and the Word of God, and particularly, from Isa. Iviii. 13. to such as believe the Scriptures, that I think it almost needless to say any more.

But in regard this Truth hath many Adversaries, (and no wonder tho' Satan muster up all his Forces against it, since it levels so directly against his Kingdom) I shall endeavour to answere the chief Objections brought against it.

Particularly, there is one J. S. afore-mentioned, who calls himself a *Presbyter of the Episcopal Church of Scotland*, that, in his Pamphlets upon the Sabbath, pleads for *Sabbath-days Recreations*, both as *lawful* and *desirable*, after the *publick Worship* is over; providing (as he qualifies them) *there be nothing immodest or undecent therein, nor too much Time spent thereby*: Tho' he neither tells how much Time he allows for them, nor what are the immodest or undecent Things which he disallows in them; but leaves every Man to his own Construction and Choice therein.

I shall consider the Strength of the Arguments adduced by him and others, for these Recreations. And I shall begin with the chief one.

Objection I. *To binder these Recreations after Sermon, were to tie us, who are the Disciples of Christ, to as strict a Rest, and as burdensome an Observation of the Sabbath, as the Jews were obliged to under the Law, which were to Judaize, and build that again, which Christ hath destroyed.*

Answer 1. The Fourth Command being Moral and Perpetual, as hath been proven, doth oblige us to as strict a Rest and Ceſſation from worldly Actions, as it did the Jews. I grant indeed the Pharisees invented a great many superstitious Additions to the Rest of the Sabbath, which were not of divine

divine Appointment, and would have had all to conform thereto, as if they had been divine Laws. They assigned such a precise Space for a Sabbath-day's Journey; they frequently would not allow the Relieving of Mens Bodies and Beasts in Distress this day: Some came this Length, that tho' they allowed Beasts to be fed or watered, yet, if any of them fell into a Ditch, they must not draw him out on this day, but feed him where he was till the Sabbath was over. Nay, I have read of Jews so ridiculously superstitious, that they would not allow themselves to be drawn out of Pits or dangerous Places, into which they had fallen on the Sabbath; and therefore have smarted with Death for their Folly. Some held, that it was unlawful to kill a Flea, take the Skin off an Apple, or do any Thing of that Kind on the Sabbath-day. Nay further, they taught, That it was unlawful to defend themselves against their Enemies this day; by which Means they sometimes became a Prey to their Enemies: Till *Mattathias* the Priest better instructed them, as we are told by *Josephus*, and the Author of the first Book of the *Maccabees*.

I say, these were nothing but humane Additions; for the same Things were lawful to the Jews on the Sabbath, that are allowed to us, viz. the *Works of Piety, Necessity and Mercy*, as manifestly appears by the Commentary which Christ gives upon this Command, both by his Words and Actions. Christ defends his Practice in *Healing*, and his *Disciples* in *plucking the Ears of Corn* on the Sabbath, and shews, that the *Works of Necessity and Mercy*, the relieving of Men and Beasts in *Distress*, were lawful on the Sabbath. Our blessed Saviour, by his Reasoning against the *Pharisees* on this Subject, intends only to reprove their superstitious Additions, and to shew what Things were lawful to the Jews on the Sabbath from the Beginning, but not what Things are now lawful to

us under the Gospel; for he gives no more Liberty for worldly Things this day, than what was before, since he came not to destroy the Law.

2dly, I grant indeed, that our Saviour hath freed Christians under the Gospel, from the Jewish Method of celebrating the Sabbath, by a Typical Service and Ceremonial Worship, consisting of Sacrifices, Washings, and manifold Rites, which were a burdensome Yoke. Now, to reintroduce abrogated Ceremonies on the Sabbath, is (I confess) to Judaize, and rebuild what Christ hath destroyed; and whoever are chargeable with this in any Degree, let them see to it. But, what Man will call abstaining from carnal Recreations on the Sabbath, an abrogated Jewish Ceremony? Or, compare the strict Sanctification of the Lord's-day, by the pleasant Evangelical Sacrifices of Prayer and Praise, to the Burdensome Method of observing the Jewish Sabbath? Christ hath told us, That his Yoke is easy, and his Burden light. And all his experienced Disciples will set their Seal to the Truth of it.

For my Part, I do not see how a Man can own the Morality and unalterable Obligation of the Fourth Command, and not grant, that we are as strictly tied to Moral Duties on the Sabbath as the Jews, and consequently to the same Holy Rest, and Diligence in the Service of God upon it; since the Change made by Christ's Coming is only in Circumstantial or Ceremonial Things, viz. the day of the Week, and the Nature of the Service or Sacrifices requisite upon it.

Objection, But besides the Nature of the Services and Worship, there were several peculiar Things required of the Jews upon the Sabbath, not binding upon us: Particularly, concerning the not dressing of Meat, going out of the Place, kindling of Fire, bearing of Burdens, the Nature of the Punishment

nishment of Sabbath-breaking, double Sacrifice,  
&c.

*Answer 1st.* If any of the foresaid Things were Typical or Ceremonial, then indeed it is abrogated by Christ's Coming, and not binding upon us: But this will nowise alter the Case, with respect to abstaining from *carnal Recreations* on the Sabbath, which can never be reckoned Typical or Ceremonial; it being what is perpetually Moral, and necessary to the suitable Sanctification of this *holy day*, in all Ages of the World.

*2dly.* Let the foresaid Instances be narrowly considered, and it will be found, that there is no such peculiar Thing therein, as is commonly imagined.

I. As to the dressing of *Meat* on the Sabbath, the only Place whence the Prohibition of it is inferred, is *Exod. xvi. 23.* concerning the preparing of *Manna*. There are several Interpreters, who think, that the dressing of it on the Sabbath is not here forbid; but that they are there ordered to lay up a Part of it undressed for the Sabbath. But granting, as the most Part of Interpreters do, that the dressing of the *Manna* is there discharged, this will not infer a Discharge of dressing any Kind of *Meat* on the Sabbath; since there were some Things peculiar to the *Manna*, beyond other *Meat*: For,

*1st.* There was a particular Promise made concerning it, that was not made concerning other Kinds of Food, viz. That it should not spoil nor corrupt: For in that hot Country, dressed *Meat* could not easily be preserved good and wholesome over Night.

*2dly.* There was much more servile Work requisite in preparing *Manna*, than other Kinds of Food; it behoved to be grinded in *Mills*, beat in *Mortars*, and taken in *Pans*, *Num. xi. 8.* Now so much servile Labour about preparing of Food,

was not fit upon the *Sabbath*, since it did not tend to the Rest or Refreshing of the Body, but rather to the Toiling of it. And likewise, it took up many Hands, and would have hindered them from sanctifying of the Day. So that there is no Peculiarity in this Prohibition; for, were we in their Case, and had *Manna* to feed on, it were not lawful for us to prepare it on the *Sabbath*, more than for the *Jews*. But it is certain, that they did dress other Meat on the *Sabbath*, that required not such servile Labour. Only we are taught by this Prohibition, as well as the *Jews*, to be careful to prepare that Meat which requires much Toil and Pains, before the *Sabbath* come, and so to order Matters about our Bodily Provisions the day before, that Servants may be as little hindered from sanctifying the *Sabbath*, and the Work of the Day as little interrupted as possible.

II. As to the second Instance, the Prohibition of *going out of their Places on Sabbath*, Exod. xvi. 29. it is plain from the Context, That it is to be meant of *going out to seek Manna*, , it being an unnecessary servile Work: And therefore unlawful on the *Sabbath-day*. For tho' the *Jews* were restrained from going through the Streets or Fields on the *Sabbath*, for worldly Busines, Recreation, or putting off the Time; yet not from all Walking or Travelling, when either the Works of Piety or Necessity did require; for a *Sabbath-day's Journey* was allowed, *Acts* i. 12. The *Pharisees* indeed stinted it to two Thousand Cubits, (which some make one Mile, others two, according to the different Cubits in use among them) in regard this was to be the Distance of the utmost Part of the Camp of *Israel* in the *Wilderness*, from the *Tabernacle*, to which they were bound to repair for Worship on the *Sabbath-day*. But this was no good *Warrant* for stinting the *Sabbath-day's Journey* to such a precise Space; since it must be either more or less,

according to the Distance of Peoples Dwelling from the publick Ordinances, to attend which, a Person may go many Miles, and not profane the Sabbath. The *Shunamitish Woman*, as appears from 2 Kings iv. 23. used to travel on Sabbath, to the Prophet *Elisca*, to attend publick Worship, and wait on his Teaching.

III. As to the Prohibition of *kindling Fire*, Exod. xxxv. 3. If we consider the Place and Context, we will find, that it is only *kindling of Fire* for servile Work, particularly for the Work of rearing up the Tabernacle, that they were then about, which is there forbidden: This is the Mind of *Vatablus*, *Junius* and *Tremellius*, and the best Commentators on the Place. For God is here giving Directions for making the Tabernacle, and to prevent their thinking that the Nature of the Work, or Haste required in doing it, would justify their working at it on the Sabbath, he first discharges all working on that Day, Verse 2. and then more particularly, Verse 3. he forbids the Work of *kindling Fire*, as that of *Smiths*, *Founders*, or any others, for preparing Materials for the Tabernacle. And so he will have that Work, tho' for a sacred Use, give Place to that, which was more immediately Sacred and Necessary, viz. The present Sanctification of the Sabbath. This doth not prohibite *kindling of Fire* for the Works of Necessity or Mercy, which presently tend to the better sanctifying of the Sabbath, since this, for the servile Work of the Tabernacle, would have hindered the present Sanctification of it; whereas, *kindling of Fire* for warming our Bodies, preparing Mear, or for shewing Light, do not hinder, but tend to promote the sanctifying of the Sabbath. Yet, we should take care, that we do not extend our Liberty this way too far; so as to make solemn Feasts on the Sabbath, which require much servile Work, and hinder the Duties of the Sabbath. For tho' we be not forbidden on

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the *Lord's-day* to kindle a Fire for dressing Meat, yet we must beware we make not such a Flame, as shall kindle the Fire of God's Wrath against us on that *Day*.

IV. As to the *Bearing of Burdens on the Sabbath*, Christ hath given no more *Liberty* to us this way, than to the *Jews*; for, tho' he commanded the *impotent Man* on the *Sabbath*, John v. to *take up his Bed and walk*, yet this was no carrying of a Burden for any *secular Design*, but a Mean required for glorifying of God, and publishing the *Miracle*.

V. As to their punishing of *Sabbath-breaking* with Death, Num. xv. this belonged to the *Judicial Law*, which was peculiar to the *Jewish Commonwealth*, and doth not bind other Nations, except so much of it as is of *universal Moral Equity*; for the peculiar *Circumstances of Nations*, require peculiar *Statutes and Punishments* for some particular Crimes, — But in the next Place, there appears to have been some *Speciality* in that *Sabbath-breaker's Case*; for we do not find, that *Sabbath-breaking* was always so punished afterwards: If we read *Veres 30, and 31.* we see God threatening Death to all such as sin *Presumptuously*, and with an *high Hand*: And in the very next *Verse*, the *Sabbath-breaker* is brought in guilty, which makes it probable, that his Crime was attended with the *Aggravation of Presumptuous sinning*.

VI. As to the *double Sacrifices* required on this *Sabbath*, *two Lambs in the Morning, and two in the Evening*, Num. xxviii. 9, 10. I grant they were a heavy Burden, in regard of the great *Expense and Bodily Toil* the *Jews* were put to thereby, from which Christ hath happily freed us. But excepting what was *Typical* and *Ceremonial* in their *Worship and Sacrifices*, there is nothing here peculiar to them; for otherwise we are still as much bound to *double Sacrifices on the Sabbath* as

the Jews: we are bound to double our Devotion, our Prayers, our Praises, &c. this day, beyond other days: Yea, as I shewed before, we are more called to it than the Jews, which also is confirmed from *Ezek. xlvi. 4, 5.* where, instead of the four *Lambs* required on the *Sabbath* in *Moses's* Time, we see, that in *Ezekiel's* Temple-service, which points at *Gospel-Times*, the *Sabbath-Offerings* were to be six *Lambs* and a *Ram*; intimating not only the Continuance, but the Advancement of *Sabbath Sanctification* in the Days of the *Messiah*, and that *Christians* should exceed the *Jews* in Zeal and Diligence in keeping of the *Sabbath*, and should multiply Duties, and offer up a greater Plenty of Spiritual Sacrifices, and be more active and intense about the *Work* of the *Sabbath* than they were: And good Reason for it, since we have both the *Creation* and *Redemption* to commemorate this *Day*, and a more excellent *Worship* to perform up on it.

But I proceed to examine the rest of *J. S's* Arguments for *Sabbath Days Recreations*.

Objection II. *Our Saviour saith, That the Sabbath is made for Man, and not Man for the Sabbath. Mark ii. 27.*

Answer, This *Word* makes not for his Purpose; for Christ adduceth it in Defence of his *Disciples* *plucking the Ears of Corn on the Sabbath*, for satisfying their Hunger, which was a *Work* of *Necessity*, and not in Defence of *carnal Diversions* and *Recreations*.

But that we may take up the true Meaning of the Place, we must consider, that, if by *Sabbath* be understood the true *Sanctification* of the *Day*, by sincere worshipping and serving of God, then certainly Man was made for it: But if *Sabbath* be taken according to the *Pharisees* Sense here, for the meer external Rest of the *Day* (as Christ certainly understands it in this Place) then indeed

the Sabbath was made for Man ; this external Rest being but a Mean for the true *Sanctification of the Sabbath*, and designed for the special Good of Man, partly, that his Body might have some Repose from Labour, and chiefly, that he might have a solemn Opportunity to worship God, and hold Communion with him. Now (says our Saviour) it were unreasonable to think that a Law intended for a Privilege and Benefit to Man, should be improven to his Hurt and Ruin. The great design of the Sabbath pleads for *Works of Necessity and Mercy* : For, how can God be served, or the Soul profited on this day, if Care be not taken for preserving the Life, and supporting the Body, in Order thereto ? But how this Text makes for carnal Diversions on the Sabbath, I see not; unless J. S. say, That *Christ* mean'd, when he said, *The Sabbath is made for Man*, that it is made for his corporal Pleasures; which is most absurd, and directly contrary to *Isa. Ixiii. 13.*

Object. 3. *The hindring of Men from Sabbath-days Recreations, is an Encroachment upon our Christian Liberty.*

Ans. I would gladly know what he means by *Christian Liberty*. I take the *Gospel Sense* of it to be this, That *Christ* hath purchased for Believers under the *Gospel*, not only a Liberty from the Dominion, Guilt, and Punishment of Sin, the Bondage of Satan, and Sting of Death ; But also, hath liberate them from the *Take of the Ceremonial Law*, to which the *Old Testament* Saints were subjected: And likewise from the *Curse of the Moral Law* ; yea, and from the *Power and Obligation of it too, as a Covenant of Works* ; so as they are neither to be *justified* nor *condemned* thereby. But that he hath obtained any Liberty to us, from the *Obligation of the Moral Law, as the Rule of Life and Manners, more than the Jews had*. I know no *Orthodox Protestant* that

will assert it. Now, if the fourth Command be a Part of the Moral Law, (as J. S. owns) to pretend to any Freedom from the strict Observation of it, and what is truly Moral in it under the Gospel, is *Unchristian Licentiousness*, and not *Christian Liberty*. Christ never purchased a Liberty to us, to be less Religious, or less diligent in Prayer, Praises, and other Duties, than the Jews; for this were no true Liberty. Our true Liberty lies in a Readiness to obey the holy Will of God, our only righteous Lord; and in being in a Capacity to pursue our chief Good and great End; and the more we are disabled from this, the more we are in Bondage. And hence it is, that the Psalmist saith, *Psal. cxix. 45. I will walk at Liberty, for I seek thy Precepts.* But for any, under pretence of *Christian Liberty*, to walk loosely and licentiously, is to destroy the End of *Christian Liberty*, which is, *That being delivered out of the Hands of our Enemies, we might serve the Lord without Fear, in Holiness and Righteousness before him all the days of our Life*; *Luke i. 74, 75.*

Object. IV. *The restraining these Recreations is not a good Politick for promoting Godliness, for instead of this, it drives People to the other Extreme.*

Ans. 1. Tho' it were a good Politick, I am sure it is bad Divinity: *For, we must not do Evil, that Good may come of it.*

2dly, It is no new Thing for Mens Lusts and Corruptions to grow more impetuous; and be the more irritated by the Restraints and Prohibitions of God's holy and just Laws; *Rom. vii. 8.* Yet no Christian ever pleaded that these Laws should be either dispensed with, or slackned upon this Account; but still owned the Fault to be in our own corrupt Natures, and not in God's excellent Laws. If all these Precepts were to be dispensed with, that are grating to the Lusts of carnal Men, then

few of them would be binding, for every spiritual Duty is unpleasant to them.

3dly, If Enquiry be made into the State of the Flocks of these Ministers, who use this Politick, I apprehend it will be found, to have but very bad Success in promoting Godliness, or even Morality, either on Sabbath or Week-day. Nay, on the contrary, these Sabbath-days Recreations, will be found a Politick of Hell, where-ever the Experiment is tried, for banishing Piety, and promoting all Sorts of Profanity. Whereas in these Places where they are conscientiously suppress'd, Sabbath-holiness, Family-worship, and true Piety are known to be in a flourishing Condition.

4thly, If Magistrates and Ministers would cordially join Hands in the Execution of Civil and Ecclesiastical Laws against Sabbath-breaking and Profaneness, the impetuous Eruptions of Mens Lusts on the Sabbath, would soon, through the Blessing of God, be effectually damm'd up and restrained. A resolute resisting of the Devil is the best way to overcome him; whereas, yielding to him in any Degree, is the ready way to be vanquish'd by him.

Object. 5. The Christian Sabbath (saith J. S.) is a Festival, and consequently the solacing our Selves by a cheerful and mutual Conversation together in our Houses on that Day (if there be nothing immodest or undecent therein, nor too much Time spent thereby) is not only Lawful, but Dutiful also.

Ans. 1. I suppose he means the conveening of Friends and Neighbours to carnal Feasts and Entertainments on the Sabbath, and holding good Fellowship together, after the Manner of the World; for if he mean'd any other Conversation, I think he would not caution against the spending of too much Time therein, for there is little need of any such Caution, with Respect to Spiritual Con-

versy.

versation: Alas, there is little Time spent therein! J. S. had employed his Pen much better, if he had recommended this Sort of Conversation on the Sabbath: For that of a carnal Sort, People are apt enough to learn it without a Teacher.

2dly, I freely own the Lord's-day to be a Festival, but it is for the Soul, not for the Body: This is the day in which Christians are brought into the Banqueting-house, but the Fare is Celestial, the Dainties Spiritual: On this Day they are feasted and filled, but it is with the Fatness of God's House, and the Rivers of his Pleasures: This Day they are made joyful, but not with carnal Joy and Mirth; the Pleasures are Spiritual, the Joy is Divine. I do not say, That this Day ought to be kept as a Fast-day for afflicting the Body; No, it is necessary the Body should be seasonably refresh'd and supported, that it may be serviceable to the Soul in the Work of the Day, and Service of God, and may call the Sabbath a Delight, rejoice in God's Goodness, and be cheerful in the Celebration of the Love and Praises of our Redeemer. But to say, that set Feasts, carnal Entertainments, and good Fellowship, are proper Duties on the Lord's-day, is strange Doctrine; for then I see not how carnal Mirth and Jollity can be excluded, and so God's Holy-day shall be turned into a Carnival, destructive to the blessed Ends and Designs of it. Modest and honest Provision for our Tables on the Lord's-day, is what I do not discommend: But I say, set Feasts, sumptuous Entertainments, and too liberal partaking of the Creatures, are not proper on this Day; in Regard they are apt to indispose us for the Duties of the Day, by rendering the Body dull and sluggish, and inclining us to Drowsiness and Sleep: As also, the preparing of them doth detain Servants from the Ordinances, and divert them both from publick and private Duties necessary for the sanctifi-

*sanctifying of the Sabbath.* It is observable of our blessed Pattern *Jesus Christ*, that though he frankly went into the Houses of *Pharisees* and others, on Week-days, when invited; yet, on the *Sabbath-day*, it is only said, he went into one of their Houses to eat *Bread*, Luke xiv. 1. That is, to take such moderate Refreshment as was suitable for that *Day*, and the *Work* of it: Teaching us, that on this *Day* we should, like *Moses* and *Jethro* with the *Elders of Israel*, Exod. xviii. 12. ~~sat~~ *Bread before God*, i. e. with a deep Sense of his *All-seeing Eye*, and special Caution against all Manner of Excess, or any thing that may indispose us for holy *Duties*.

Moreover, observe what Manner of *Conversation* Christ had at this *Sabbath-days Refreshment*: He indeed solaced himself and the Company, with a mutual and cheerful *Conversation*; but it was wholly Spiritual and Heavenly, concerning the *Feast* provided for us in the *Gospel*. This was suitable *Sabbath-days Conversation*, that needed not *J. S.*'s Caution against spending too much Time therein.

But *J. S.* is so Zealous for these *Sabbath-days Recreations and Entertainments*, that he is not content to prove the *Lawfulness* of them, but he will have them binding on us, as *necessary Duties*. Would to God the People of the Country where he lives were chargeable with no greater Omissions on the *Sabbath*, than of these pretended *Duties*. But I would fain know how he will prove the *Dutifulness* of them; Pray, where is the *Command* for them? Where is the *Advantage* of them? Wherein do they promote the great *Ends* of the *Sabbath*, *God's Glory and Souls Edification*? I think I have clearly proven the contrary. I shall only add this *Word*, I make a *Supposition*, That a poor Soul is brought under a *Law-work*, or *deep Convictions*, like the *Jaylor*, by Means of the Sermons on the *Lord's day*: Will *J. S.* say, That it would be his *Duty* pre-

presently after, to go to these Feasts, Entertainments and Recreations, and thereby hinder or quench the Operations of God's Spirit on his Soul ? I would rather think it his Duty to retire from the World and Company, to Prayer and Self-Examination, in order to entertain and cherish the Spirit's Work in his Heart.

Object. VI. *But these Recreations and Entertainments will not hinder the Sanctification of the Sabbath; but rather help to quicken and prepare us for our succeeding Devotions.*

Ans. I am perswaded, that these who exert themselves to Godliness, and are acquaint with the Power of it, will not talk so; nay, they will tell from their sad Experience, that the Meeting of promiscuous Companies on the Lord's-day, for carnal Entertainments, vain walking, talking and sporting, are so far from fitting us for After-devotions or spiritual Exercises, that they directly tend to deaden the Heart, suppress Convictions, quench any Warmness of Affections, and Liveliness of Frame, wrought in us by the publick Ordinances, and so render us the more indispos'd for spiritual Employments. Instead of quickning and disposing our Minds for returning to God's Worship, they do the more increase our Averseneses thereto. Experienced Christians can tell, that private Meditation, Reading, or Christian Conference, are far better Means to fit us for our Evening-devotions on the Lord's-day, than carnal Recreations.

Object. VII. *Some Intermission for Recreation is needful; for we cannot be employed in spiritual Exercises a whole day: This would be a great Toss to the Spirits, especially of such who have been sore toiled with servile Labour through the Week: Nay, the Best are ready to faint and weary in the continued Exercise of Piety?*

Ans. 1. The Extent of God's Precepts is not to be measured by our Ability or Inability; neither

can our Impotency to give Obedience to God's Commands, in the least invalidate or weaken the Authority thereof.

2dly, By the same Argument, the Jews might have pleaded, That they were not bound to rest the whole Sabbath, nor spend the whole day in religious Exercises; for they were liable to the same infirmities that are incident to us.

3dly, I frankly allow what Refreshment is necessary for supporting Nature, and for the better Performance of the Duties of the Sabbath: But, for the foresaid carnal Diversions, they are so far from being necessary for furthering the Work of the Sabbath, that they are great Hindrances thereto.

4thly, If labouring People need Recreation for their Bodies, then let them have some Time on Week-days for it.—— If, for their Minds, I know no such fit Recreation, as the joyful Commemoration of the Love of Christ, and our Redemption from Hell and Wrath, through his Blood, and the cheerful singing the Praises of our Maker and Redeemer, which is the *very Work of the Sabbath*. Is it not a Recreation for Christ's Sheep to feed in his green Pastures, and to be led by him beside the still Waters? To behold the Waters of Life, clear as Chrystal, flowing betwixt the Banks of Ordinances: To get a pleasant Prospect from Mount Nebo, of the promised Land? Is it not a Recreation for a condemned Man, to come and hear his Pardon pronounced? For a hungry Man, to get pleasant Food and heavenly Dainties? For a sick Man, to get all his Diseases healed? Must it not be a carnal and stupid Heart, that will call these a Burden, or Weariness? There are many who weary not to spend whole days at Markets, in buying and selling; nay, whole days and Nights, in gaming and drinking: And, will you call a day spent in such pleasant and refreshful Work, a Toil, which is the highest Privilege of a rational Creature? Sure-

ly, no *Workman* can be so glad of a day's Ease from his fore Labour, as a Believer should be to have a day's Release from his *worldly Business*; that he may freely and intirely converse with his God and Saviour, and *rejoice in his Bounty and redeeming Love.*

5thly, Every *Sabbath* we meet with many unavoidable Interruptions, which take us off from the *Duties of God's Worship*, tho' we go not to continue *unnecessary Diversions and Recreations* for the End. There is much of every Sabbath spent in preparing Food, dressing and feeding our Bodies, going to the Church, and returning from it, attending Children, Cattle, &c. O! how many are our Avocations and Interruptions in serving our *Creator and Redeemer on the Lord's-day*, which we cannot shun? And, shall we think the rest of the day too much for this important *Work*, that we must go seek carnal *Diversions* to drive it away?

6thly, I grant, the best are ready to grow weary of *Duty*, because of the Aversion of our corrupt Nature to that which is good; but carnal Recreations will never cure this Aversion, nor overcome that *Weariness*, but will certainly indulge and increase the same. The best *Way to cure Weariness* (next to the Grace of God) is Practice and Experience in Religion, and sincere wrestling and striving against it. Refusing overcomes it; but giving way to it doth increase it.

7thly, The Lord knows the *Carnality and Weariness* that our Hearts are naturally prone to in the *Work of the Sabbath*; wherefore, for Remedy thereof, he hath graciously appointed Variety of Exercises on the Sabbath-day, that when we weary of one, another may be our Recreation. Are you weary of Hearing? then recreate your selves with Prayer: If of that, then recreate your selves with singing of God's Praises: If of that, then recreate your selves in reading God's *Word*, and other good Books: If of

that, then recreate your selves with Meditation: If you weary of that, then recreate your selves with Christian Conference, repeating the Sermons, instructing your Families, &c. If you weary of publick Duties, then go to private; if of these, go to secret Duties. Is there not here a delightful Variety of pleasant spiritual Employment, sufficient to recreate our selves with for one day, without needing the Help of any sensual Diversion, to put off the precious Time of this blessed day? How think ye to spend a whole Eternity in spiritual Exercises, when ye weary so much of one day? Whatever carnal Men think, I am sure a godly Soul will be far from counting this Work a Burden: Hearing and reading the Scriptures is a far less Burden to him, than Recreations and Pastimes would be: For, God's Testimonies are his Delight, and he rejoices in them, more than in all Riches, Psal. cxix. Yet, nothing in the World is such a Burden to him on the Sabbath, as his ill Heart, his little Delight in the Sabbath, and Short-comings in the Duties thereof, and nothing such a Pleasure and Recreation to him, as when he can win above these, and get his Heart lifted up in the Ways of the Lord.

I am sure, it is no unpleasant Work that God calls us to on the Sabbath; who, but a wicked Man, will count it a wearisome Thing to think on Christ, and his dying Love? to hear the sweet Messages of free Grace, and rejoice in the Fore-fights and Fights of his everlasting Love? You know the black Character of these who of old called Sabbath-work a Burden, and said, When will the Sabbath be gone? Amos viii. 5. This Temper stands in Opposition to Gospel-Holiness: Therefore, I think, J. S. and every Gospel Minister should be so far from indulging it, by giving Way to carnal Recreations and Diversions, that he should do what lies in his Power to reprove, discourage and remeade it. And if

if Ministers would be at Pains to preach and pray with Life, and awakening Seriousness, and afford their People a pleasant Variety of wholesome Discourse concerning Christ and Eternity, it would be a far better Way to cure their Wettiness, than to prescribe carnal Retractions on the Lord's-day. For this is a Cure that both strengthens the Disease, and is fully as bad as the Disease.

VIII. Object. But, walking in the Fields on the Lord's-day seems to be a harmless Practice; why will you not allow of that?

Ans. Whenever the Works of Piety, Necessity, or Mercy do require it, it is allowable; but, to do it idly, for putting off the Time, or for worldly Employments or Recreations, is what the Word of God condemns. It is not only lawful, but dutiful to walk abroad, if it be for attending publick Ordinances, visiting the Sick, or other Sabbath-duty; for then it is not for finding our own Pleasure, which is disallowed by *Isai. Iviii. 13. Exod. xvi. 29.* And by the same Rule, I cannot condemn tender Persons walking abroad, or taking the Air, if their Health truly require it; for the Lord loves Mercy rather than Sacrifice. Nor do I condemn a Person's going to the Fields *this day*, to have Opportunity, like *Isaac*, in the Evening, for secret Meditation and Prayer, when he wants Conveniency for it *within Doors*: For a Walk thus improved, may be a Walk to Heaven, and is very consistent with walking with God. Only take these two Cautions.

First, If you walk abroad this day, chuse to do it alone as much as possible; for Peoples going in Troops to the Fields, occasions Idleness, vain Talking, Sporting, and mis-spending precious Sabbath Time. The Society of vain Persons helpeth to embolden one another in Sin and Folly, and maketh them more incapable of spiritual Exercises, than when single and apart. Yea, I am perswaded, that these Companies of People, who so commonly go

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walking together on the Lord's-day, do not so much as pretend to be spiritually employed. Alas! they who know them best, can tell that they are most unfit for it at such Occasions. Should any come and speak to them about *Death, and Eternity, Christ and their Souls*, or propose any serious Question concerning the Sermon they have been hearing, I fear, he might expect to be mocked and laughed at by them for his Pains.

2dly, Let your walking abroad in any of the foreaid Cases be so ordered, that it may not give Scandal, nor ensnare others: Study to do it so privately, that others may not be hardened or encouraged in their loose *Recreations* on this day by your Example: For even these Things which are lawful, and otherwise necessary in themselves, are not to be done, when they may prove a Scandal, or Temptation to others to sin; for, in such Cases, we ought to deny our selves of our lawful *Liberty*.

Object. *We find Two of Christ's Disciples travelling to Emmaus, and back again, on the Lord's-day; and Christ met with them, and did not reprove them for it.* Luke xxiv.

Ans. This was the first Lord's-day of all, and was not then fully institute, or, at least, made known to the Disciples; for they were not then assured of Christ's Resurrection. Again, walking abroad this day, for promoting the Works of Piety, for declaring God's Glory, or preaching the Gospel, is not unlawful: And such was this walking of our Saviour, and his Two Disciples, their Return to Jerusalem this day.

Now, having fully handled this Point, of the Negative Sanctification of the Sabbath, or the holy Rest requisite upon it; I proceed to treat of the Positive Sanctification of the day, and of the holy Exercises required therein.

## SECTION II.

*Concerning the Positive Sanctification of the Sabbath, and the holy Exercises requisite upon it.*

The Rest of the Sabbath is not a lazy, idle Rest: No; it is a holy active Sort of Rest that is required upon it. Tho' we cease from Work of one Kind, yet we must be as diligent in Work of another Kind.

What I have to say upon this Head, may be summed up in the following Directions.

First, Concerning the Disposition and Frame of the Soul, needful for sanctifying the Sabbath.

2dly, Concerning the holy Duties requisite upon the Sabbath.

3dly, Concerning the special Order, Method, and Manner, wherein these Duties are to be performed.

4thly, Concerning these particular Sins, whereby the Sanctification of the Sabbath is hindred, or the Sabbath profaned.

## DIRECTION I.

*Concerning the Frame of Spirit fit for sanctifying the Lord's-day.*

The most suitable Frame and Disposition of Soul, which I can recommend for sanctifying the Sabbath-day, is that of John the Divine, Rev. i. 10. *I was in the Spirit on the Lord's-day:* It is a most comprehensive Expression, and a noble Pattern for our Imitation; wherefore, I shall enquire into the Meaning and Import of it. It is probable it may imply something extraordinary, with Respect to John: He might be in some singular spiritual

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Extase or Transport, which ordinary Christians cannot attain to: Nevertheless, the Expression imports something attainable, and which ought to be endeavoured by all true Christians on the Lord's-day.

To be in the Spirit, may be taken, either as respecting the Spirit of God, or our own Spirits, or both. For certainly both the Spirit of God, and our own Spirits are necessary, and to be much employed in the Sanctification of the Lord's-day: Wherefore, taking the Expression, as including both, I conceive, to be in the Spirit on the Lord's-day, imports these Things.

First, A special Dependence upon God's Spirit, for Conduct and Assistance, in order to the right Performance of the Duties of the Sabbath, and Exercise of the Graces therein: For, without the Spirit's Aid, we can neither pray, praise, hear, read, or do any Thing aright.

2dly, The serving of God with our Spirits, as Rom. 9. or worshipping him in Spirit, John iv. 24. and performing the Duties of the Sabbath with inward Sincerity of Heart. *The Lord desires Truth in the inward Parts.* He saith, *My Soul, give me thy Heart; not, give me thy Ear, thy Tongue, thy Lips, thy Hands, or thy Knees; for these may be given without the Heart: But the Heart can never be bestowed, without these as its Attendants.* This is so necessary in all our Duties and Approaches to God, that God saith of it, as Joseph did of Benjamin, *Unless ye bring your Hearts along with you, ye shall not see my Face.* You may observe Sabbaths, hear Sermons, sing Psalms, put up Prayers, &c. but all will be to no Purpose, *Isai. i. 11.* God would rather have the Heart without the Body, than the Body without the Heart. Soul-Prayer, when it is alone, is accepted; but we to bodily Prayer, if it be alone.

3dly, A solemn retiring our selves from the World, and abstracting our Thoughts from earthly Things, that we may be fitted for more immediate Approaches to God, and intimate Converse with him on his own day, wherein he uses to deal more familiarly with his People, than at other Times.

4thly, At laying our selves open to the influence and Operations of the Spirit of God, waiting for, and thankfully entertaining his Motions, Convictions, Reproofs and Consolations, when they are allowed to us in the Ordinances, and carefully guarding against every Thing, that may in the least grieve or offend the Holy Spirit.

5thly, A more than ordinary Intenseness of Heart and Affections in the Duties of God's Worship; on Sabbath-days, especially, we should be fervent in Spirit, serving the Lord; we should call in all our Straying Thoughts and Affections, praying with the Psalmist, *Psal. lxxxvi. 11. Unite my Heart to serve thy Name*; and *Psal. lxxx. 18. Quicken us, and we shall call upon thy Name*. This day we should put forth our spiritual Strength to the utmost, perform every Duty, and exert every Grace with the greatest Intenseness; we ought to love God with the most sublime Affections, obey him with the purest Intentions, pray to him with the most fervent Importunity, and praise him with the most spiritual Elevation of Heart: Nay, do it in some suitable Proportion to the Greatness of that God with whom we have to do, in so solemn a Manner, on the Lord's day: For, *Psal. cl. 2.* we must not only praise him for his mighty Acts, but praise him according to his excellent Greatness; we must worship him like himself.

6thly, A willing and cheerful Performance of Sabbath-duties; we ought to call the Sabbath Delight, holy and honourable, and go this day with Joy, to draw Water out of the Wells of Salvation, and be joyful in the House of Prayer. Holy David

was not satisfied this day with a bare Approach to the Altar, but he must go to God, as his exceeding Joy, Psal. xlvi. 4. And ought not Believers under the Gospel, more especially to do this on the Lord's day, who have God in humane Nature to go to, and have the glorious Achievements of condescending and redeeming Love, to commemorate this day?

The Lord requires us to perform the Duties of this day, with a Frame of Mind suitable to the Spirit, Freedom and Liberty of the Gospel, guarding against the servile Frame of Spirit, which the Jews had in the Observance of the Duties of the Law: For, *we are not come unto the Mount that burned with Fire, and was terrible to behold; but unto Mount Zion, the City of the Living God.* In the Service of this day, We ought to keep up Impressions of God, as most accessible, familiar to us, and dwelling in our own Nature, and as one that doth not so much regard our outward Performances, as the inward Frame and Sincerity of our Hearts. The Pharisees pretended to great Strictness about the outward Observance of the Sabbath; (and hence they presumed frequently to censure Christ and his Disciples Practices on this day) but they were Strangers to inward Sincerity, and Love to God. It is the willing Mind and honest Heart in Sabbath Performances, that God chiefly regards, not a Pharisaical Strictness.

*H*oly, Being *in the Spirit on the Lord's-day* implies, the having of the Graces of the Spirit in a more lively Exercise this day than ordinary: And therefore we ought this day solemnly to invite the North and South-winds of the Spirit to come and blow upon our Gardens, that the Spices thereof may flow out: And that, particularly, in all our Approaches to God, we may be possest with a holy Aw and Reverence of God's Majesty and Greatness, and a deep Sense of our own Baseness and Naughtiness,

and have our Faith acting vigorously upon God's Goodness and Mercy, our Hearts melting with Evangelical Contrition and Repentance, our Love and spiritual Desires flaming forth in all our Acts of Devotion; nay, all our Graces and Affections should be this day elevated, more than ordinary, to God's special Honour and Glory.

8thly, A more than ordinary spiritual and heavenly Frame of Soul, suited to the Work of this day: Since this day is wholly dedicate to God, and spiritual Duties are the only Work of it; our Frame upon it should be more heavenly and divine, than upon any other day, or when going about the Duties of God's Worship at any other Time; we should this day be much viewing and admiring with Thankfulness, the dying Love of Christ, and the glorious Work of Redemption compleated this day by his Resurrection. We should be living this day above the World, and within View of Heaven, making this day a little Emblem and Prelude of the everlasting Rest of the Saints above.

9thly, It imports, that there is something of an universal Sanctity and Holiness, peculiarly requisite upon this day. Now, this Sanctity must be universal, with Respect to our selves, with Respect to the day, and with Respect to the Duties of it.

First, With Respect to our selves, all our Thoughts, Words and Actions this day should be God's in a special Manner; all that we are, all that we have, all we can do, should be wholly devoted to God's Worship and Service on this day, *If. lviii. 13.* God would not only have our Hands tied from working, but also our Tongues from talking, and our Minds from thinking on worldly Things this day.

2dly, With Respect to the day; we should spend the whole of it in holy Duties, either publick, private, or secret: It is not for an Hour or two only, that we must study to be specially holy, but through

the whole day ; we should count every Moment of Sabbath-time precious, and suffer none of it to be lost, that we can save, still aiming to be doing something for God and our own Souls.

3dly, With respect to the Duties of the day ; we should esteem them all, and make Conscience of them all, since they all have a divine Stamp upon them : Reading, Hearing, Prayer, Praises, Communicating, Meditating, Conferring, Catechizing, giving Alms, &c. God is to be found in every one of these Duties : And therefore none of them is to be neglected ; and when we find him not in one of them, we must seek him in another : And, if we conscientiously go the Round of Duties, we shall surely find him whom our Souls love, Cant. iii. 4.

Lastly, This Expression of being in *the Spirit on the Lord's-day*, imports the performing the Duties of it with pure and spiritual Ends, viz. *To glorifie God, and enjoy him*. God is the sole Object of this our Worship, and he must be the principal End of it too. In our Worship, *we must seek him*, Heb. xi. 6. *Him*, not our selves. It is natural for Man to worship God for Self-ends ; we often perform Duties, not only *to be seen and esteemed of Men*, but also to be seen and valued by God for them, *Isaiah viii. 3. Wherfore have we fasted, say they, and thou seest not ? &c.* They did not perform Duties to glorifie God, but to obtain a Reward for themselves, and have a *Righteousness of their own to stand and plead upon*. Let us study to be denied to our own Duties, and guard against a selfish and legal Spirit in our Sabbath-days Performances. This will be a dead Fly to spoil the Ointment, and will keep our best Duties from being savoury to God. Let us study then to perform them all *in Newness of Spirit*, and not *in the Oldness of the Letter*, Rom. vii. 6. Let us use them all as Means for bringing God and our Souls together, as Means for obtaining Communion and Fellowship with God.

and holding special Intercourse with him, which is the only Way to fit us for glorifying God both here and hereafter.

## DIRECTION II.

Concerning the Holy Duties requisite upon the Lord's Day.

The Duties necessary upon this day, are either publick, private, or secret.

I shall not meddle with the Duties of publick Persons as such on the Sabbath, or what is specially incumbent upon *Magistrates* or *Ministers* upon this day, in their publick Stations, but shall insist only upon these Duties required of all Christians in common.

## QUESTION I.

What are these publick Duties required of us upon the Lord's Day?

## ANSWER.

They are these which we are bound to perform in the publick Assemblies of God's People; and indeed the *Sabbath* is institute chiefly for the solemn Performance of the *Duties of God's Worship*, in the publick Meetings of his People. For the Lord hath a special *Delight* therein, *He loves the Gates of Zion more than all the Dwellings of Jacob*; and wherever two or three are gathered in his Name, he will be in the *Midst* of them. Why it is in the Assemblies of God's People for publick Worship, that God receiveth the highest Praise from us. And hence the *Psalmist* saith, *I will give thee Thanks in the great Congregation: I will praise thee among much People.* And in his *Temple*,

Temple doth every one speak of his Glory, *Psal. xxxv. 18. Psal. xxix. 9.* And as in publick Worship God receiveth the highest Praises, so there it is he bestoweth the richest Mercies. *Psal. lxv. 4.* Blessed is the Man whom thou chusest, and causest to approach unto thee, that he may dres in thy Courts; we shall be satisfied with the Goodness of thy House, &c. O! what good Things are contained in that Word, the Goodness of thy House; there is Pardon, Peace, Love, Grace, Life, Light, Strength, Comfort, &c. Now, the publick Duties of the Sabbath recorded in Scripture, which God's People ought to meet and assemble that day for, are various. And particularly, they are to meet together for Reading and Expounding the Word of God; for Preaching, Hearing, Praying, Praising, Partaking of the Sacraments, Collecting for the Poor, &c. For all which we may see, *Lev. xxiii. 3. Ps. xcii. Is. lxvi. 23. Luke iv. 16. Acts xiii. 14, 15, 27, 44. Acts xv. 21. Acts xvi. 13. Acts xx. 7. 1 Cor. xvi. 12.* But particularly,

I. Hearing the Word publickly read and preached, with Reverence and Attention, is a principal Duty on the Sabbath; nay, our Life depends upon it, *Deut. xxxiii. 46, 47.* It is the great Mean God hath appointed for the Conversion of Souls, *Rom. x. 14, 17.* Whatever Men think of it, it is the powerful Instrument of our Salvation, *Rom. i. 16.* The Waters of the Sanctuary run only thro' the Channels of the Word; the Mines of Grace are found only in these Climates where the Gospel Sun shines. The Lord, if he pleased, could immediately, by his Spirit, break open Sinners Hearts; but he hath determined to honour his Word in this Work, as is plain in *Lydia's Case, Acts xvi. 9, 10, 14.* Reading the Word and Sermons at home is good; but hearing the Word preached, is the ordinary Mean God hath appointed and promised to bless for Conversion: And if this be slighted, or

prove

prove ineffectual, no other Way can be contrived for it, as we are told, *Luke xvi. 29, 31.* So that tho' a glorified Saint or Angel should come down from Heaven, and preach upon the Beauty of Christ, and Glory of Heaven, in the most lively and demonstrative Manner; yet if a preached Gospel do not perswade Sinners, neither would that. Or, tho' a damned Soul should come up from Hell, and preach the Evil of Sin, and Torments of Hell, in the most pathetick Manner; yet neither would that perswade, if the *Word do it not.* Why? The one is God's instituted Mean, the other not. Let us then have an high Esteem of God's Ordinance, and embrace all Occasions for attending it. *Be swift to bear, Jam. i. 19.* Let none dare to count that mean, weak or despicable, which the wise God hath instituted to save Souls, *1 Cor. i. 21.* It pleased God, by the Foolishness of Preaching, to save them that believe. And how comes Believing but by Hearing? Reading good Sermons (as one says) is like Milk cold out of the Dish, but Preaching is like Milk warm from the Breast, which is far more Nourishing to the Child. Let us always then as new born Babes desire this Milk, that we may both live and grow thereby, *1 Pet. ii. 2.*

II. Another of the publick Duties of the Sabbath, is publick Prayers with the Congregation.

Prayer is a principal Part of God's Worship, and therefore is frequently put for the whole, *Zeck. viii. 21, 22. Acts xvi. 13.* Hence, God's Temple of old was call'd the *House of Prayer.* Publick Prayer is most necessary for averting Judgments, obtaining Blessings, and preserving Love and Unity among Christians. Also, it is a solemn owning the God whom we serve in the Face of the World, and so highly glorifies God. The bountiful Lord is well pleased to see many Beggars thronging at the beautiful Gate of his Temple, waiting for an Alms from his Hand. And their joint Prayers are

most prevalent with him, far more than private Prayer; for, a Petition presented by a single Subject, is not so prevalent as that which is made by a whole City. *Peter* is cast in Prison to be executed, *Acts* xii. but the Church meets, and pray him out of his Enemies Hands. The united Prayers of the Church are most powerful to procure God's Blessing and Presence; therefore see that you make Conscience in joining therewith, and be not absent from them. It is a most graceless Practice in some, they either come not in to the Church till the publick Prayers be over; or they go out after Sermon, before publick Prayers be made. I am sure, such can expect nothing by the Sermon but a Curse, since they join not with the Prayers, for a Blessing upon it to themselves or others.

III. Duty is, *The singing of Psalms, and praising God with the Congragation.* Praising God by Singing is often enjoined in Scripture; yea, no less than four Times in one Verse, *Psal. xlvi. 6.* It is comely for the People of God; they are called singing Birds, *Cant. ii. 10.* they are such as should sing all the Months of the Year; yea, even in the dead Month of Affliction: So did *Paul* and *Silas* in a Prison at Midaight, when their Backs were sore with Scourges, and their Feet fast in the Stocks, *Acts* xvi. 25. But in a special Manner singing Praises to God, is our Duty in publick Assemblies, *Psal. cxlix. 1. Luke xxiv. 53.* And in these, both Princes and People, young Men and Maidens, old Men and Children are bound to act a Part in this Heavenly Confort, *Psal. cxlviii. 11, 12, 13.* And above all Days, the Sabbath is most proper for this Duty, *Psal. xcii. Title, Psal. cxviii. 24.* It is a Day of Thanksgiving and holy Joy, we have God's Praises to celebrate for the Wonders of Creation and Redemption, we have the glorious Victories of the Captain of our Salvation to extol and magnify; and therefore, the Duty of singing

Praise.

*Praise this Day* is highly necessary. By this Duty we not only glorify God, but we edify one another, Col. iii. 16. The Melody and Conjunction of many serious Souls, tend to raise and elevate the Heart. Yea, it was one Mean of Augustine's Conversion, he says, *He wept when he heard the Psalms sang by the Church.*

Singing is a Reading with Meditation, and gives free Vent to the Thoughts and Affections, and helps to excite and activite the Graces: It is the Breath or Flame of Love and Joy. It is the eternal Work of Heaven, the Musick of Saints and Angels there, Rev. v. 9, 10, 11. Rev. xv. 3. And what are Church Assemblies here, but the Place of our Apprenticeship and Preparation for Heaven? I know nothing in the World that more resembles Heaven, than a Company of God's People, harmoniously singing his Praises with Grace in their Hearts, making Melody to the Lord; for then the Soul rejoiceth in divine Goodness, meditates on divine Promises, extols divine Excellencies, and mounts up to God in Acts of Faith and Love. Let us then make Conscience of this heavenly Duty in the publick Assemblies, and perform it with Heart and Tongue; for, were it not a rare Exercise, God would not honour it to be the only Work of Heaven, to the Exclusion of Prayer, Repentance, Reading, Hearing, Communicating, &c.

IV. *Partaking of the Sacraments* is another publick Duty of the Sabbath.

1st, The first Day of the Week, our Christian Sabbath, is the proper Day for celebrating the Memorial of redeeming Love in the Lord's Supper, Acts xx. 7. But I resolve to handle this apart afterwards.

2dly, *Baptism* is most proper on this Day: The Day is holy, and the Sacrament is holy. Children should be brought to the Congregation, and baptised in Face thereof; for, since *Baptism* is the Do

to Christ's House, it is fit to be entred when the Family is conveened, or the Church assembled, that so the receiving of new Members thereinto may be homologate by them; that the Parents Engagements may have the more Witnesses to them, and the Children have more Prayers put up for them; And also, that the whole Congregation may be edify'd by this solemn Ordinance, and excited to remember and improve their own *Baptisms*. Of which afterward.

As for the feasting Part of this Solemnity, I do not think it proper on the Lord's-day: This may well be delayed till the day after.

V. *Making publick Collections for the Poor*, is a proper *Duty* on this day, 1 Cor. xvi. 1, 2. This day being institute to keep up the Memorial of Christ's infinite Charity to Mankind, and for our meeting to receive new Blessings and Mercies from him, we are, in *Gratitude*, bound, on this Occasion, to be liberal to his Poor: This doth not wrong, but promote our Sabbath-days Frame. Let no Christian then neglect this *Duty*, which is so plainly commanded by Christ, and has been practis'd by the *Christian Church* for near these two thousand Years.

Think it not enough, that you give some Thing privately to the Poor this day, and that this may excuse you from any *publick Contribution*: For, this woudl be a slighting of an express *Command*, and making *one Duty* to justle out another: And besides, would tend, to frustrate Christ's *Institution* of *Deacons* and *Church Ruiers*, who are appointed to receive and distribute the *Collections for the Poor*, according to their various Necessities. When the *Apostle* enjoins the *Corinthians* to lay by them in *Store*, on the first *Day of the Week*, that there might be no *Gatherings* when he came: It is plain, he chiefly means their depositing their charitable *Contributions* with the *Church Rulers*; for, if it were not

not so, there would still be need for Gatherings when he came.

I grant indeed, it were very proper for every Man, besides the publick Charity he gives on the Lord's-day, likewise to set apart something this Day, and lay it by him in Store, according to his Gains and Incomings thro' the Week, as a Stock or Fund, out of which he might give to pious and charitable Uses as Occasion should require. And so the Stock being prepared before hand, you will give the more bountifully and more willingly to such Uses, than otherwise you will find in your Hearts to do. If not only rich Men, but even Tradesmen, Labourers, and Servants, would thus lay up every Lord's-day some very small Thing by them, they might, without any sensible Damage to themselves, have somewhat to give to proper and needy Objects. And, I am perswaded, this would not be the way to impair, but to encrease your Means.

## QUESTION II.

What are the private Duties required of us upon the Lord's-day.

### ANSWER.

It is not enough that we spend some Part of the Lord's-day in publick Worship; but since (as I proved before) the whole day is consecrated to God; the rest of it is also to be kept holy, and taken up in holy Duties, in private and secret.

Domestick and private Duties, are necessary on this day, both for preparing us for the publick Ordinances, and for improving and reaping Advantage by them.

These Duties are, Family Worship, by reading the word, singing the Praises, and calling upon

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the name of God, Family Catechising, Repetition of Sermons, Christian Conference, &c.

I. *Family Worship* is a *Duty* incumbent on Masters of Families every day, but more especial-  
ly upon the *Lord's-day*. It is to be regretted, that there should be any need to adduce Arguments to prove this; but since there are some who call themselves Ministers, who either deny it, or else have not so much Conscience or Courage directly to assert it in their *Preachings* or *Writings*: They neither press the Performance of this *Duty*, nor reprove the Neglect of it in others; and, as it is generally said, they do not practise it themselves; whereby many are encouraged to slight *Family-Worship*, and think it no necessary Duty, to the great Hindrance of the Advancement of Piety. I shall therefore prove it to be the Duty of all Masters of Families, especially on the *Lord's-day*; and that, in the first Place, from the *fourth Commandment*.

The *fourth Commandment* is principally directed to Masters of Families; because Families, as such, are chiefly to be concerned in the keeping of it, both *Negatively* and *Positively*. For, as the *Commandment* enjoins every Master of a Family, with *all that are within his Gates, his Son, his Daughter, his Man-servant, &c.* to forbear all Manner of Work on the *Sabbath*; so it likewise enjoins them to *Remember the Sabbath-day to keep it Holy*. Now, to keep the *Sabbath holy to the Lord*, without all doubt, implies the worshipping of God: This cannot be understood only of worshipping of God in the *publick Assemblies*; for these cannot be always had, yet still the *Command for sanctifying the Sabbath*, is binding on Families. Again, the *publick Worship* takes up only a part of the *Sabbath*, but Families are bound to sanctify the day throughout. This cannot be duly done by the Members of the Family worshipping God apart in secret; for Families as such, are bound to do it.

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The *Command* binds a Master to do it jointly with his Family, as well as it binds a Minister to do it jointly with his Congregation. Moreover, if the *Command* did only bind a Master of a Family to worship God in *publick*, and in *secret*, upon the *Sabbath*, then he would be no further concerned in *sanctifying the Sabbath*, than any other Member of his Family. Also, he would sanctify the *Sabbath* as much in *Communion* with the Members of other Families, as those of his own, which were most absurd. But it is plain, that the *Command* lays it especially on the Master of the Family, to take care of the sanctifying of the *Sabbath* in his Family; which must be by *worshipping God*, as well as by resting from Labour; otherwise he would do no more than is required of the Beasts. And this he can never account for, unless he do it in *Communion with his Family*, go before them in it, and, by his Example, direct and encourage them in the holy worship and Service of God, upon his *Holy day*. We have *Joshua's* Practice sufficiently explaining this Precept, *Joshua xxiv. 15*. He saith not, *My House shall serve the Lord*; but, *and my House will do it*; i. e. we will jointly worship God, and sanctify his *Sabbath*, which are the principal Parts of his Service. This he would do, and this we ought all to do, tho' there were no *publick worship in the world*. And this is confirmed by *Levit. xxiii. 3*. which requires the *Sabbath* to be religiously observed in all our Dwellings or *private Houses*; as well as in *holy Conventions*; by every Family apart, as well as by many Families together.

But I shall demonstrate the indispensible Necessity of this *Duty of Family Worship*, from several other *Topics*.

I. The Light of Nature and sound Reason pleads for it, on many Accounts. 1. It teacheth that all Societies should jointly Honour their *Founders*.  
New,

Now, God is the Author and Founder of Families, *Psal. Ixviii. 6, God setteth the solitary in Families,* and ought not Families to worship him who instituted them, and that for this very End, *That they might glorify him, and shew forth his Praise.*

2dly, The Light of Nature teacheth Masters of Families to use all proper Means for preventing the Hurt of the Family, and rescuing them from danger. And it is plain, that *Family Prayer* is a special Mean for this Effect. The Light of Nature taught the *Heathen Mariner*, with his Ship's Crew, *Jonah i. 4.* to use joint Prayers to save them in a Storm. And we see it was the *Master* of the Ship that called them to this Duty. Now, shall a *Heathen Master* of a Ship do more in his Society, by Nature's Light, than a *Christian Master* of a Family will do in his, who is privileged with the clear *Light of the Gospel.*

3dly, The Light of Nature teacheth Men to do all they can to promote the Good of their Families, to provide *Food* and *Physick* for their Servants and Childrens Bodies. And doth it not teach them also to use Means, to preserve their Souls from Wrath, and further their eternal Well-being? And what Mean more proper for this End, than *Family Worship* and *conjunct Prayer*? O! Masters of Families, your Examples herein, will have happy Influence upon your Children and Servants, both to excite them to *Pray*, and teach them how to *Pray.*

4thly, Nature's Light directed the *Heathens* to have their *Lares* and *Penates*, or *Household-Gods*, whom they worshipped in a special Manner, and to whom they offered Sacrifices for the *Protection* and *Well-fare of their Families*: So we find in Scripture, that *Laban* and *Micah* had their *Tera-phim* or *Household-Gods*. Now, tho' these were vain helpless Gods, yet it shews they believed a

Necessity of *Family-worship*. Alas ! *Heathens* will rise up in Judgment against many who are called *Christians*.

II. We are commanded in Scripture to *pray every where, and with all Manner of Prayer*, 1 Tim. ii. 8. Eph. vi. 18. Now, if we must Pray in all Places, then surely in our Families ; if with all Manner of Prayer, then surely with *Family Prayer*.

III. Masters of Families are bound to love God *with all their Hearts, and their Neighbours as themselves* ; and consequently are bound to bring their Families along with them, to the worship of God. God's People are filled with such Love and Zeal, that they frequently call the inanimate Creatures to join with them in God's Praise, Ps. lxxix. 54. Ps. cxlviii. 2. &c. And how much more should they call their Neighbours and fellow *Christians* ? How oft doth David invite and exhort others to Praise God with him ? And, will not Masters of Families, who *love God, and their Neighbour*, invite and exhort those to whom they are so nearly related, to join with them in the *Praise and worship of God*.

IV. Families have many joint Errands to the *Throne of Grace*, which call for joint *Family Prayers and Praises* : They often sin together, and therefore it is fit they confess and mourn together. They need many *Family Blessings*, and it is fit they jointly seek them. They are exposed to many *Family Dangers* ; therefore they should jointly deprecate them. They receive many *Family Mercies*, which call for *Family Thanksgivings*. They work in their Employments and Labour together, and it is very fit they seek a Blessing on them together.

V. All Churches ought to *worship God* in a joint and solemn Manner : Now, the Spirit of God frequently calls Christian Families *Churches* ; which honourable Title they would by no means deserve,

if they had not Communion together in the worship of God.

VI. It is plain from *1 Tim.* iii. 4, 5, 12. that as Ministers are bound to rule the Church, so Masters of Families are bound to rule their Families; which is, not only by instructing them, but going before them in God's worship; and being their Guide and Mouth in Prayers and Praises. For every Head of a Family is a Prophet, Priest and King in his own House: He is a Prophet, to teach and instruct his Household; a Priest, to intercede and pray for them; and a King, to protect and govern them; and especially, to maintain God's worship and true Religion among them.

VII. It is clear from *1 Pet.* iii. 7. that Husbands and Wives are bound to pray together, and consequently the whole Family: For there they are dehort from Strifes and Contentions, because of their Tendency to hinder their conjunct Prayers.

VIII. The Examples of the Saints in Scripture, do invincibly prove *Family-Worship* to be our Duty. We read not only of *Abraham's* instructing his Household, and commanding them to worship God by themselves; but also wheresoever he sojourns with his Household, he builds an Altar, and with them he calls on the Name of the Lord; as is clear from *Gen.* xii. *Gen.* xiii. *Gen.* xxi. 33. I took notice of *Joshua's* Family Devotion, a little before. *David*, *Psal.* ci. saith, *He will walk in his House at Home with a perfect Heart*; And we find him coming Home from the publick Worship, *2 Sam.* vi. 20. to bless his own Family, which was certainly to go about *Family Worship* with them, and pray for God's Blessing on them. We find *Daniel* about this Work three times a Day, *Dan.* vi. 10. It was open *Family Prayer* which he performed, for if it had been secret Prayer, Strangers would not have known so well of it, nor would they have found him at it, as it is

said they did : So great a Prince would have had Servants in his outer Rooms, to have stopp'd them ere they came so near, as to hear him at his secret Devotion. We have our great Pattern *Jesus Christ* singing *Psalms*, and praying with his *Family*, viz. his *Disciples*, Matth. xxvi. 30. Luke ix. 18. John xvii. This was *Cornelius's Practice*, *Act*s x. 2. it is said, *He feared God with all his House*, which implies, that he worshipped God with all his House, for fearing of God comprehends *Worship*.

Lastly, We find *Paul*, *Philem.* 2, 3. making mention of the *Church* in *Philemon's House*, which was his religious *praying Family* : And then Ver. 22. he speaks of their joint *Prayers* through which he trusted he should be given to them.

Since then the Duty is so clear, let us be concerned and zealous to promote the *Worship* of God in our *Families*. Consider, how zealous some are to promote a false or superstitious *Worship* : God bids the *Prophet* look and wonder at their Diligence, *Jer.* vii. 17, 18. There we see both *Fathers*, *Children*, *Husbands*, *Wives*, and all are taken up about it. Where, alas ! is there any *Family* so earnest for the *true Worship* of God ?

### OBJECTIONS against *Family Worship* answered.

Object. 1. *WE pray in secret, and that is sufficient?*

*Ans.* 1. This is not sufficient, as hath been proven, one Duty will not supply the want of another : *Family-Prayer* is your Duty, as well as *secret-Prayer*, and you ought to go the Round of Duties, and slight no known Duty, if you would prosper in any Duty.

*2dly*, Secret-Prayer, O Man, were thy Duty, altho' thou hadst no *Family* ; yea, altho' thou hadst

no Tongue nor Faculty of Speech. O Master of a Family, why hath God blessed thee with a Family, and with the Faculty of speaking, but that you might be more capable to glorify him with, and before others? Hath not Christ, in that excellent Pattern of Prayer, taught you to pray conjunctly, by saying, *Our Father which art in Heaven, Give us this Day our daily Bread?* Hast thou any Charity to thy Neighbours, any Love or Pity to the Souls of thy Family, and wilt not take them alongst with thee to the Throne of Grace? Didst thou enjoy any Communion with God in secret, or taste any Sweetness in the Duty? Would you not invite them to come taste and see that God is good, and partake of the same heavenly Chear with you?

Object. 2. *We have not Gifts to pray before others.*

Ans. 1. The great hearer of Prayer doth not look to Gifts as we do: No, he looks to the Heart; say not then, because you cannot pray as a Minister, or such a gifted Man, that ye will not pray at all; bring a humble and broken Heart to God, and he will accept of you, tho' you had but two or three Words or broken Sentences. It is not fine Words, or eloquent Expressions that God is delighted with, it is the Sincerity of the Heart. *Use* the one Talent, Trade with it, and it will increase; do as you can, and God will teach you to do better: I never knew any that tried it sincerely but God helped them; can Iye not say with the Disciples, *Lord teach us to pray,* say but the *Lord's Prayer,* if ye can say no more, and if ye do it sincerely, more shall be given.

3dly, Make use of the Helps which God affords you for Prayer. 1. Acquaint your selves with the Scriptures, frequently read the *Psalms*, and particularly, the xxv, li, lxxvii, cxix. *Psalms*, and others, where you will find variety of fit Expressions and Petitions, to be used in Prayer. Take with you these words which the *Holy Ghost* teacheth, they

are the most acceptable words. Likewise study the *Ten Commands*, view the large Extent and Meaning of them, the Duties required, and Sins forbidden in each of them, and they will furnish you with vast Matter for Confession and Petition. Also study the *Lord's Prayer*, and the import of the several Petitions thereof, for there are many Petitions wrapt up in every one of them.

2dly, Study well the Attributes and Works of God, and they will afford manifold Matter both for Prayer and Praises. View the *Work of Creation*; and more especially, the *Work of Redemption*, the eternal Contrivance of it, *The glorious Mediator, his Nature, his Offices, Life, Death, Suffering, and infinite Love*; *his Fullness, Graces, Offers, Promises, and well ordered Covenant*, and then I am sure, you will not be barren of suitable Matter and Words for Prayer. *A very Child* (as one saith) *When he sees a Merchants Pack opened, where there are variety of Things which he desirous, will learn without Book to say, O Father buy this, or give me that*; So the Soul will not want what to say, that sees the Treasures and Riches of Christ opened.

3dly, Study to be acquaint with your selves, your Hearts and Lives: Consider your State and Circumstances both in Soul and Body, and the Providences of God towards you. Think upon the Vanity and Inconstancy of all worldly Things, the Frailty of Man, and Brevity of Life, and particularly, think much on the Four last Things, *Death, Judgment, Heaven and Hell*, and you will have abundance of Matter for Prayer.

Besides all which, there are *Four Words* you would always keep in mind when you go to Prayer, which would prove a lasting Fountain for suitable Matter to you, viz. your *Sins, Miseries, Wants and Mercies*.

1st. Your *Sins*. Have you not a great Multitude to confess, and seek Mercy for, *Sins original and actual*, of *Omission and Commission*, of *Heart and Life*? What indwelling Corruptions, and Heart-plagues, have ye to lament, *Hardness*, *Deadness*, *Carnality*, *Unbelief*, *Backsliding*, *Hypocrisie*! &c. Look into your Lives, and behold what *Sins* ye have committed, and what *Duties* ye have omitted, and make particular Confession of them.

2dly. Your *Miseries*. How many have ye to complain of, and beg Deliverance from in *Prayer*? Are you not born in a lost State, a Child of Wrath, an Heir of Hell, under an unsupportable Burden of unpardonable Guilt, most loathsome and polluted in God's Sight, under the Tyranny of Satan, liable to all the *Miseries* of this Life, Cares, Toils, Losses, Crosses, Sicknes, and Death; yea, exposed to the Wrath of God, the Curses of the Law, the Sword of Justice, to a strict and severe Judgment-seat, to unquenchable Fire, and everlasting Burnings, and to Banishment from *God's Favour* and *Presence to all Eternity*.

3dly. Your *Wants*. Are ye not poor beggarly Sinners, full of *Wants* and *Necessities*? *In us dwells no good Thing*. Do you want the Bread of Life, the Balm of Gilead, Pardon of Sin, Peace with God, Deliverance from Wrath, a new Nature, a soft Heart? Do you want *Eye-Salve*, *white Raiment*, *Gold tried in the Fire*? Do ye want *Faith*, *Love*, *Repentance*, *Victory over Lusts*? &c. And have ye not Matter for *Prayer* and *Supplication*? Have ye not temporal Wants to lay before God? ye can tell them to your Friends and complain to them, tho' they afford you little Help; ought ye not far rather go to God with them, who is both able and willing to help? Do you want *Health* to your *Bodies*, *Bread* to your *Families*, *Provision* for your *Children*, a *Blessing* on your *Labours*? Then seek them from *God*; *The Requests*

cry to him, and he hears them, how much more will he hear you?

4bly, Your *Mercies*. God daily loads you with his *Mercies*, they are new to you every Morning, it is of the Lord's *Mercies*, that your *Houses* are not consumed with *Fire* in the *Night*, and ye buried in the *Ruins* thereof; that sudden *Death* doth not smite your *Children*, *Servants*, *Cattle*, or *Relations*; that you waken in *Safety* every Morning, and not in *everlasting Flames*. Doth not the Lord set a *Hedge* about you, and all that you have, and preserve you from *Devils*, *Enemies*, and manifold *Dangers*; give you *Health* and *Strength*, bless the *Work* of your *Hands*, cover a *Table* for you, and rain *Manna* about your *Tents*? And have you not *Plenty* of *Matter* for *Thanksgiving*? Yea, he hath contrived a *Way* to save you, sent his Son to redeem you, makes preising *Offers* of his *Salvation*, and waits patiently for your *Repentance*. Now, if you think on these *Mercies*, can you want *Words* in *Prayer* to bless God for them? I say then, remember your *Sins*, *Miseries*, *Wants* and *Mercies*, and ye will never be scarce of *Matter* for *Prayer*.

Object. III. *We have not Confidence to pray before others.*

Answe. 1st, Mind what Christ saith, *They that are ashamed of him before Men, he will be ashamed of them before his Father in Heaven.*

2dly, Many are ashamed to pray before others, who are not ashamed to *Sin*, *Curse*, *Swear*, *drink* *Drunk*, and break the *Sabbath* before others.

3dly, Why should you be ashamed to pray before your own *Family*, these you constantly converse with, and of whom you have the *Command*? Will you have *Confidence* to plead this *frivolous Excuse*, at the *Day of Judgment*?

But Lastly, You will not plead such *Excuses* in *Things* relating to the *Body*: If your *Children* and *Family* were starving for want of *Bread*, ye would neither

neither want Words nor Confidence to make known your Case to a rich Friend. If you were mortally sick or wounded, you would freely tell your Case to a Physician. If ye were drowning, ye would call aloud for Help. And now, when ye and your Families are ready to perish in your Sins, will ye not make known your Case to God, and cry with the Disciples, *Lord save us or else we perish.* The common Beggars that go from *Door to Door*, will rise up against you; they think no shame to cry at the rich Man's Door, hear them who will; they want not Words enough, ye need not teach them what to say; their pinched Bowels make them both Eloquent and Importunate; they weary not to stand and cry, tho' they be but expecting a small Morsel: And shall we, whose Needs are far greater, whose Expectations are far higher, want Words, or Confidence to cry and knock at God's Door, since he declares, that our Importunity is nowise a Trouble but a Pleasure to him? Is not everlasting Life, and Deliverance from Hell worth the seeking? Shall Men do more for the Welfare of their dying Bodies, than we for the Salvation of our immortal Souls?

Object. IV. *We have not Time to spare for Family Worship, our Labour is so great, and Business so throng.*

Ans. 1st Is not the Worship and Service of God, the greatest Business you have to do in the World? All other Things are Trifles in respect of this.

2dly, Better want Time for Sleeping, for Eating, or any Thing, than want Time for this, which is far more necessary than any Thing else.

3dly, God, in his Providence, may soon cast greater Hindrances in the Way of your worldly Business, than this, as ye suppose, would be. He may send Fevers among your Children and Servants, that will stop your Labour much longer, than a little Time

Time spent daily in Family Worship would do. When Sickness or Death comes, they will not be put off by telling that you have no Time for your Labour to be sick; No, ye must find Time to be sick and lie on Beds, tho' it were in the Throng of Harvest. And must ye, whether ye will or no, find Time to be sick and die; and will you find no Time to pray with your Families, in order to prepare you and them for Sickness and Death? And further, it is likely, that if ye prayed more in your Families, your Labour would be less stopped by Sickness and other Troubles; you should have fewer Crosses and Perplexities in your Business; and whatever they were, you might expect they would be sanctified. Family-Prayer would be a sweet Vent and Ease to the Mind, under all Family-Cares and Anxieties.

4thly, Family Prayer will not hinder your Business, tho' in the Throng of Harvest. What Stop would it be to your Work, to be every Morning and Evening, a Quarter of an Hour upon your Knees with your Family? Nay, it would further it, and procure a Blessing on the Work of your Hands. And I have observed, that in these Parts of the Nation where Husbandmen and Tradesmen take Time for Family Worship, they are in a more flourishing Condition in worldly Things, than in those Parts where it is neglected: Remember, that all the Success of your Labour depends on the special Blessing and Providence of God, and there is no way more likely to obtain this than Family Prayer. If God woulf safe not his Blessing, your Labour will be Labour in vain, *Psal. cxxvii. 1, 2.* How soon may God blast all the Labours of prayerless Persons?

5thly, Whatever you pretend from want of Time on Week-days to excuse you from Family-worship; yet there is no Shadow for this Objection upon the Sabbath-day, in which you have no other Business.

Business, but to serve and worship God. He is graciously pleased to free you this *Day from your Labour*, that ye may apply your selves entirely to his *Worship* without Distraction. O ye that are straitned for Time, thro' the *Week*, for *Family* and secret *Prayer*, be busy on the *Lord's-day* in the Performance thereof, and be thankful to God for allowing you this *Day* for these Exercises.

In the Name then of the Great God, who hath founded Families, and is the *God of all the Families of Israel*; and in the Name of his Son *Jesus Christ*, in whom only the *Families of the Earth* can be blessed, I beseech and obtest all you that are Masters of Families, to *Honour* the *Creator* and *Redeemer* of the *World* in your *Families*, erect him a *Family Altar*, and dedicate your Houses to be Temples for the *Worship* of God. Perform this *Duty conscientiously every day*, but more especially upon the *Lord's-day*, let your *Family-Sacrifices* this *Day* be doubled. I shall add some more Motives to it.

I. This is the *Way* to procure you all Sorts of *Family-Blessings*. Would you have God to build your Houses, bless your Substance, dwell in your Families, and be a *Guard* to them Night and Day? Would ye have your Relations comfortable, your Affairs successful, and your Enjoyments sweet? Then set up, and keep up *Family Worship*, make your Houses little *Churches*.

1st, You may expect *Family Protection*. If you, by *Family Prayer*, lodge your Families under the *Shadow of the Almighty*, you need not be afraid of *Terrors that fly by Night or by Day*, for you are under the *Tuition of him that keeps Israel, who neither slumbers nor sleeps*. *Praying Families* are preserved from many more Evils and Mischiefs than they are aware of; sometimes divine Providence makes a visible *Distinction* between them and others. I have read of a little

Town

Town in the *Canton of Bern* in *Switzerland*, consisting of 90 Houses, that in the Year 1584, was all destroyed by an *Earthquake*, except the Half of one House, where the Master of it with his Family, were at the Time on their Knees at *Family Prayer*. This is a noble Pillar for supporting your Houses.

2dly, You may expect *Family Provision*; your *Bread* shall be given you, and your *Water* shall be sure; you shall dwell in the *Land*, and verily have *Food*. God feeds the *Ravens* that cry to him, and will he not much more feed Christian Families that cry, *Lord give us this Day our daily Bread*? O poor *Tradesmen*, who can hardly get your *Credit* kept and Families maintained; O poor *Tenants*, who can scarcely get your Farms paid and *Children* provided for, by all your *fore Toil* and *Labour*, will you try *Family Prayer* sincerely; I dare say, that the *Lord*, who blessed the *House* of *Obed-Edom*, and all that pertained to him, because of the *Ark* of God which he lodged, will from that Day forth bless you, prosper the Work of your *Hands*, and make your *Affairs* more successful: it will not hinder your *Labours*, but procure a *Blessing* on them. I say then, make a *fair Trial*, and I hope in a little Time you shall find a sensible *Change* in your *Affairs*. Some have observed this in their *Experiance*.

3dly, You will have the more *Comfort* and *Satisfaction* in your *Family Relations*; this is the *Way* to keep up your *Authority* among them, and to procure you more *Respect* from them. If a *Master* of a *Family* exert his *Authority* to bring those under his *Charge* to attend *Family Worship*, he will find them more observant of his other *Commands*; *Children* would be more *obedient*, and *Servants* more *faithful*; the *Fear* of that *God* whom they daily worship with you, would be an Awful *check*.

Aw-bard upon them, to do their Duty to you, and act for your Interest.

II. *Family-Worship* is an excellent Mean to advance Religion and Reformation through the *whole Land*: If every one would begin with *his own Family*, reform it, and plant *Piety* therein, what happy Cities and Parishes would we soon have? If you would recover decaying *Piety* in the Land, and banish *Cursing*, *Swearing*, *Drunkenness*, *Sabbath-breaking*, &c. out of the Town and Parish where you live, then begin with *your own Family*; set up *Prayer* and *Religion* therein. Satan and Vice will not dwell contentedly beside *Prayer*. The Way to make a clean Street, is, for every House to *sweep* before their own *Door*. Religious *Families* are excellent Nurseries to the Church, and Seminaries of *Piety*. Do you wish then to see Religion flourish, and Reformation carried on? And, do you desire to be instrumental therein? Then *worship God*, promote *Piety* in *your own Family*; your Example might influence your Neighbours about you to the like; it would excite your Children and Servants to *secret Prayer*; and when *they* come to get *Families* of *their own*, they will readily do as you do, and so will their Children and Servants after them: And thus you will be Instruments of handing down Religion to the rising Generation, and for turning *many unto Righteousness*. O if God would persuade the Hearts of People, both in *Town* and *Country*, to set about *Family-worship*, how soon would Religion put on another Face? The Streets and Fields would not be so thronged with Old and Young on the *Sabbath*, People walking and dis courting idly, and Boys playing and sporting themselves; the Church would be better frequented, and People more attentive and devout in Time of *Ser mon*, and publick *Worship*. *Family-worship* also is a notable Help to prepare us for publick *Worship* and the right *Observation* of the *Sabbath*.

But

But the *domestick Sanctification of the Sabbath*, enjoined by the fourth Command, includes more Duties than *Prayer*, reading the *Word*, and singing of *Psalms* in *Families*: And so I come to speak of others.

*A second domestick DUTY on the Sabbath, is Family Catechising and Instruction.*

Masters of *Families* are bound to instruct and teach these under their Charge, *viz.* their Children and Servants, in all Things necessary to Salvation. Yea, they are bound, not only to instruct them in the *Knowledge of the Principles*, but also to enjoin them the *Performance of the Duties of the Christian Religion*, and to admonish and reprove them for the Neglect thereof. The Necessity of this Duty may be proven by many Arguments.

First, From the *Law of Nature*, that binds us to do *what we can*, to promote the *Welfare and Happiness of our Children and Families*, and to help them, when in *Misery and Distress*. Children are a Part of the Parents, *wrapt up* in another Skin: And therefore Parents should do for them, as for themselves. 'Tis not enough that ye provide for their *Bodies*; for the very Birds and Beasts do this: Nay, even the *Sea-Monsters draw out the Breast, and give Suck to their young Ones*, Lam. iv. 3. but you ought to provide for their *Souls*, which are their better Part, yea, a thousand Times more precious than their *Bodies*. You would think it barbarous Cruelty in a Parent, to suffer his Child or Servant to starve for want of *bodily Food*. O but it is far more cruel, to suffer their precious *Souls* to perish and starve for want of *spiritual Food*, or necessary *Instructions*.

2dly, From the clear Light of God's *Word*, that binds this on Masters of *Families*, as a *Duty*. We see, the *Fourth Command obligeth Masters to be*

be answerable for their Children and Servants, touching the *Sanctification of the Sabbath*, and the Service of God on that day; which certainly imports their instructing of them in their *Duty*. The Lord commits their Souls to their Care, and they must account for them to him. When God gives *any of you* a Child, he charges you, as *Pharaoh's Daughter* did *Moses* his Mother, *Exod. ii. 9.* *Take this Child, and nurse it for me; and I will give thee thy Wages:* Or, as the Prophet said to the King, *1 Kings xx. 39.* *Keep this Man; if by any means he be missing, thy Life shall go for his Life.* If this Child, or this Servant perish in his Sins or Ignorance, through your Neglect, *his Blood will I require at your Hands.* Nay, we have express Scripture Precepts binding you to this *Duty*; read *Deut. vi. 6, 7.* *Prov. xxii. 6.* *Eph. vi. 4.* Also, we have the Examples of the Saints, who were careful in performing this *Duty*. God takes special Notice of it in *Abraham*, to his everlasting Commendation, *Gen. xviii. 19.* *I know him, that he will command his Children, and his Household after him; and they shall keep the Way of the Lord, &c.* It was *David's Practice*, *Psal. xxxiv. 11.* *Prov. iv. 3, 4.* and also *Hezekiah's*, *Isai. xxxviii. 19.*

3dly, You are concerned, in *common Justice*, to instruct your Children, that ye may, so far as lieth in you, repair the Injury done them, by *your conveying original Corruption to them*. Has God provided a Cure for them in the *Gospel*, and will ye not do so much as shew it to them? If you had rashly given a *Wound* to any of their *Bodies*, would ye not in *Haste* provide a *Cure*, or send for a *Physician*? And will ye do nothing for their *Souls*, that are dying of the *Wounds* of *Sin* given them by you?

4thly, It doth highly contribute to advance Christ's Kingdom in the World, to train up a *Seed* for his Service. This is likely to prove a more successful Mean of Reformation, than any other that can be used,

used, either by *Magistrates* or *Ministers*, *Laws* & *Sermons*. Therefore, as *Pharaoh* sought to destroy the *Israelites*, by killing their young Ones; so *Satan*, who is filled with *Spite* against the Kingdom of Christ, knows, there are no such compendious Ways to ruin it, as by perverting Youth, and suppreſſing *Family-Religion*: This is a Blow at the Root, which causes him to employ all his Power and Policy this way.

3tably; It is also very much for your own Interest and Comfort, to instruct your *Families* in the *Knowledge of Christ*, and *ways of Religion*; ye may expect, that your Children and Servants will prove dutiful to you. Well educated Children will take Care of their Parents in Time of old Age, Sicknes or Poverty; whereas these that are not so, often neglect their Parents in the foresaid Cases, or will them dead. If you conscientiously instruct your Children and Servants, God will reward you for it, even in this Life. *Abraham*, as we heard, made Conscience of it, and God blessed him with a dutiful Son *Isaac*, and a faithful Servant, *Eliezer* of *Damascus*. What an unparalleled Instance have we of *Isaac's* profound Obedience to his *Father's Commands*, in submitting patiently to bear the *Wood*, yea, to be bound, and laid upon the *Altar* to be sacrificed? And, what a wise and faithful Servant was the Steward of his House, *Eliezer*, whom he trusted with all he had, and with the great Concern of his Son's Marriage, which he managed with great Prudence and Integrity, and prayed earnestly for the good Success of it? So that if ye sow the Seeds of *Piety* in Children and Servants, your selves shall reap the Fruit thereof, even in this World.

Again, it will be very comfortable to you on a Death-bed, to leave a religious praying Family behind you. What tho' you leave your Wife and Children poor, yet, if you live them praying, God

will provide for them, while here, and ye shall shortly have a joyful Meeting with them in Heaven. Your Children here will rise up and call you *Blessed*; they will praise you, and follow your piues Example: And as you took Care to hand down Religion to them, so will they do to their Children and Servants; when they come to get Families; and when you are blessing God in Heaven, they will be blessing God for you on Earth. Nay, they will meet you at a Judgment-Seat with Blessings in their Mouths: Your Children will bless God that ever they had such Parents; your Servants will bless him that ever they had such Masters; that ever they saw your Faces, or came under your Roof. It has been known, that many, at a dying Hour, have blessed God, for determining their Lot to fall into such and such religious Families, where first they became acquainted with Christ and Religion.

*A third domestick DUTY on the Lord's-day, is godly Conference.*

According to *Isai. lviii. 13.* we ought not this day to *speak our own words*; and consequently we ought to speak religious Words, and entertain spiritual Discourse, when we are together, concerning Christ and Heaven; or about the Sermons we have heard, telling one another what we remember thereof, and that which did mostly edifie us.

Godly Conference is well-pleasing to God; he notices and records all the good words his People do speak, *Mal. iii. 16.* When the two *Disciples* going to *Emmaus*, were about this Exercise on the Lord's-day, Christ is so well-pleased, that he comes to them, and makes the third Man; he entertains them with heavenly Discourse, and *opens their Understandings to know the Scriptures.* We see, when *Elijah* is so employed with *Elisha*, *2 Kings ii. 11.*

he is taken up, and transported gloriously into Heaven. This is a heavenly Exercise, and the Employments of the Glorified in Heaven; it was Christ's Work, when he was transfigured on Mount Tabor, and met with Moses and Elias; he conferred with them upon the blessed Subject of his Death and Sufferings. O how holy and fruitful was Christ alive in his Discourse! His Lips dropt as the Honey-comb, and his Tongue was as choice Silver. He spiritualized earthly Things, and turned them into heavenly Instructions; when he conferred with the Woman at the Well of Samaria, concerning the Water of that Well, John iv. he quickly drew her from ordinary Water to the Water of Life. And, when eating Bread in the Pharisee's House on the Sabbath-day, Luke xiv. he discoursed of eating Bread in God's Kingdom. So let all the Disciples of Christ on this day, imitate his Example: See that your Speech be seasoned with Grace, and your Lips like those of the Righteous that feed many. Speak much this day to the Commendation of Christ, and invite others to Acquaintance with him; and, when you see it for Edification, communicate the Experiences you have had of his Love, Come here, all ye that fear God, and I will tell what he hath done for my Soul, Psal. lxvi. and thus one Live-Coal will help to kindle another.

Upon this day of holy Rest, Christians should be oft thinking and speaking of the everlasting Rest above, and conferring together of the way to it, and their meeting there. Do you believe you are going to that Rest, and yet never speak of it? If two or three of you had entered into an Agreement to go to America, and seek the golden Mines which are there, would ye never be speaking of that Country, or desirous to hear of it before your going? O Christians! are ye shortly to be caught up together in the Clouds, to meet the Lord in the Air, and so to be for ever with

with the Lord ? And will ye not comfort one another with these Words ? According to 1 Thess. iv. 17, 18.

A fourth domestick DUTY on the Sabbath, is a holy Care in Masters of Families to restrain all Prophanation of the day by Children and Servants, or any within their Gates.

The fourth Command expressly requires this : Tho' you be not Magistrates, yet God has clothed you with Power and Authority in your Families, to see to the Honour of this day : Use it then for God, as ye will be answerable. Let none under your Charge profane this holy day, by working, sporting or playing ; or by Idleness, or Neglect of the Duties of the day : See that they duly attend publick Ordinances and Family-worship ; suffer them not to absent therefrom.

O Masters of Families, concur frankly with the Minister of the Parish, to suppress the Abuses of this day ; you will see them, and know of them, when Ministers cannot : Testifie against them in your Stations, and this will make the Ministers work the more easie. O what a sad Thing is it in many Places, to see Ministers left to fight against Sin, alone, without having one to join with them, or once open a Mouth against it ! Hence it is, that many are turned impudent in finning, particularly in Sabbath-breaking, and value not a Minister's Rebuke. Alas ! have ye neither Love to God, nor your Neighbour's Souls ? Have ye no Concern for God's Glory, nor Grief to see him dishonoured ? Have you no Charity to your near Relations, nor desire to keep them from falling into everlasting Burnings ; that you will not speak one Word to prevent it, or warn them of their Hazard ?

Let none say with cursed Cain, *Am I my Brother's Keeper ?* For God requires you to be doing Good to

all in your Station, and to love your Neighbour as your self. And the fourth Command expressly makes you accountable for all within your Gates.

Object. I have stubborn Servants that will not be restrained by my Admonitions or Reproofs.

Ans. 1. You should be more careful in the Choice of the Members of your Family, and particularly of your Servants, since God gives you a free Choice in this Matter. Consider David's Care therein, *Psal. ci. 6, 7.* *Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me: He that walketh in a perfect Way, he shall serve me. He that worketh Deceit, shall not dwell within my House; he that telleth Lies, shall not tarry in my Sight.* Do you think that he, or she, is fit for your Service, that cares not for God's Service? Can you expect a Blessing on the Work of their Hands, who are Enemies to God? A godly Servant (tho' I confess he is rare enough to be found) is a greater Blessing than many think; he not only works for his Master with his Hands, but with his Prayers also, as did godly Eliezer, *Gen. xxiv. 12.* and to be sure, he did his Master Abraham as good Service by his Prayers, as by his Prudence.

But, 2dly, If it be your Lot to be concerned with stubborn and disobedient Servants, let them know that you have Authority from God, to oblige them to keep the Sabbath, by attending Ordinances in publick and private, and to restrain them from profaning this day; and if they will not be reclaimed, to expel them from your House: If they neglect or mismanage your Work, would ye not use your Power and Authority with them, to cause them help their Faults? And, were ye in as good Earnest for God's Service on the Sabbath, as for your own upon Week-days, I am perswaded, ye might bring your Children and Servants to serve God, and keep his day far better than they do.

## QUESTION III.

What are the secret Duties requisite upon the Lord's-day?

## ANSWER.

It is not enough that we worship God this day, in Conjunction with others, whether in the Congregation or in *Families*: The right Sanctification of the Sabbath includes *secret Duties* also, such as Prayer, Reading, Meditation, &c. That Religion is not true, which is all visible to the *World*; for the Life of Religion lies in the secret Intercourses which are betwixt God and the Soul, that the Eyes of Men do not penetrate into. Secret Duties are the best Trial of our Sincerity; the Lord that *seeth in secret*, takes special Notice of them, and, if duly performed, he will openly reward them. Let us therefore make Conscience of them, and that especially upon God's holy day, which is intirely set apart for holy *Duties*: And labour to time *Duties* to this day, as one *Duty* may not jostle out another. As you must not let *Family-duties* interfere with *publick Duties*; so you must take Care that *secret Duties* do not interfere with *Family ones*. But, more particularly,

First, Secret Prayer is a *Duty* necessary on the Lord's-day, both for preparing us to attend the *publick Ordinances*, and for improving and reaping Benefit by them afterwards. I do not mean, that this *Duty* is to be confined to the *Sabbath* only: No; it is necessary every day, according to *David's Example*, *Psal. iv. 17.* but that it is especially requisite, as a Part of the Worship of this day. Prayer is so necessary, that it is put for the *whole Worship of God*, *Acts ii. 21.* It is the Character of a converted Soul, *Behold, he prays*, *Acts ix. 11.* but it is the Mark

of an Atheist, that he calls not upon God, *Psalm xiv.* And, in a special Manner, *Secret Prayer* is what every carnal Man hath an Aversion to. The *Devil* can allow Men their Church-prayers, their Family-prayers ; but, for Closet-prayers, he cannot away with, especially when they are frequent and constant ; because, they are too much an Argument of *Sincerity*. A *Hypocrite* takes no *Delight* in *secret Prayer*, nor in any *Duty*, but what is seen of Men, and will gain him a *Name*. But, Reader, if thou art sincere, thou wilt consider that God's Eye is upon thee in *private*, as well as in *publick*. And therefore wilt seek to approve thy self to God in *secret Duties*, as well as *publick*. As *secret Prayer* was our Saviour's constant Practice, while on Earth, so it was his special Injunction to all his Followers, *Math. vi. 6.* You need not fear that your *secret Prayers* will be forgotten : No ; God is every where ; he has an *Ear* to hear your *secret Groans*, and an *Eye* to see your *secret Tears* : Yea, he has a *Bottle* to preserve them, so as a *Drop* of them shall not be lost.

In our *secret Addressers*, which are more stated and solemn, let us carefully remember the three Parts of Prayer, *Confession*, *Petition*, and *Thanksgiving*. Let us confess the Sins we are guilty of, cry for the *Mercies* we want, and thank God for these we enjoy. Let us mind that this is not only a commanded *Duty*, but our *Dignity* and *Privilege*. What a Honour is it for *Dust* and *Ashes* to be allowed Access to the great God ; for a *Worm* to speak freely to its Creator ; for a *poor Beggar* to converse familiarly with the King of Heaven ? O Sinner, would not all thy Neighbours envy thee, if thou were so honoured by an earthly King ? Be exhorted then to value and make Use of this *Liberty* !

2dly, Consider at what a dear Rate Christ hath bought this *Freedom* for us : How much did it cost him to erect a *Throne of Grace*, to which we may

may repair with Confidence? And, will not we make Use of this Privilege with Thanksgiving?

3dly, Consider the Profit of it! It is like the Merchant-ship, Prov. xxxi. 14. that brings our Food from afar. By it we trade with Heaven, and bring down Christ's unsearchable Riches: It is a Key to open the Treasure of God's Mercies to us in the Morning, and to lock us up under God's Protection at Night. By it we prevail with God, skreen our selves from Wrath, and put Satan to Flight. In a word, Prayer is a Key to Heaven, a Shield to the Soul, a Sacrifice to God, and a Scourge to the Devil.

4thly, It is the way to make up and preserve Acquaintance with God, which will be of great Use to you in the Time of Trouble, or at the Hour of Death: It is no small Encouragement to you to address one for Help, with whom you have had long Acquaintance and Familiarity, and of whose Kindness you have had frequent Experience. It will be a most melancholly Case, when you are going out of the World, to be put to cry to that God you have been an utter Stranger to all your Life; or to be forced to appear before that God you never loved, or desired to converse with; or to be fain to challenge Acquaintance with him, who will utterly disclaim you, and say, Depart from me, I never knew you. But, O praying Soul! that hast Acquaintance with God, Death will have another View to thee; thou mayst look on it, as Jacob did on the Waggon seat to carry him to his Friend Joseph, and say, Now I am going to God, whom I know; I am going to meet with that Friend, with whom I have had long Acquaintance, to whom I have paid many a Visit, and with whom I have had sweet secret converse, and whom I have longed to see, and who will embrace me in his Arms, and welcome me to Glory.

gibly, Consider what a *Mercy* it is, that God is yet calling thee to *Prayer*, and continuing thee in the *Land of Prayer*, when so many Thousands, as deserving, are beyond *Prayer*, and lost for ever. O! then *pray now*, while thou hast *Time to pray*, *Health to pray*, *Helps to pray*, and *Encouragement to pray*. Read the gracious *Promises* of Life and *Salvation* to you if ye do it, *Psalm* lxxix. 32. *Rom.* x. 13. Make this *World* a *Time* for *Prayer*, and the next shall be a *Season* for *Praise*. Dost thou think to be saved without *Prayer*? Dost thou expect to have thy *Life*, without begging it at God's *Hands*? O! what *Oil* will it add to thy *Flames in Hell*, when *Conscience* will tell thee, *If thou hadst prayed, thou hadst not been there!* Well then, now thou hast a *Season* for *Prayer*; but, remember, it will not alwise last: If you improve it not, expect that God will turn a *deaf Ear* to you in the day of *your Calamity*, at a *Death-bed*, or a *Tribunal*. Read, and tremble at that *Word*, *Prov.* i. 26, 27, 28. God says, *He will not hear you when ye cry*: And, if he refuse to hear you, then, who will hear you? Angels will not, Saints will not, nearest Relations will not, Hills and Mountains will not: And, *what a wretched, forlorn and forsaken Creature* will thou be? There will be none to own thee then, if thou acquaint not thy self with God by *Prayer* now. See the *Answer* the *foolish Virgins* got, when they came after the *Door* was shut, *Matth.* 25. See what an *Answer* the *rich Man* got, when he *begged for a drop of cold Water to cool his Tongue*, *Luke* xvi. Seek God then, while he may be found; call on him while he is near: Otherwise your late untimely Cries will not be regarded.

Objection, O! say some, we have not the *Gift of Prayer*, we cannot *pray*.

Answer, I have said enough in *Answer* to this a little before. I shall only add one *Word*, Art thou

a *Christian*, O Man, and can't not Pray ? Thou mayst as well say, thou art a *Scholar*, but cannot read, a *Souldier*, but cannot fight : Prayer is as essential to a true *Christian*, as *Breath* is to the *Body*. Why ? Prayer is the very breathing of the *Soul* to God. So it is called, *Lam.* iii. 56. O Man ! hast thou nothing to say in Prayer, then go to God and tell him so, sit down on thy *Knees*, and say, *Here a poor ignorant Creature, that cannot pray, Lord teach me to pray.* The *Piiblican* made a very short Prayer, *Luke* xviii. *God be merciful to me a Sinner,* yet it was accepted, since it came from a humble *Heart*. O ! if thy *Heart* be broken, thy *Words* will be accepted, altho' they be broken and few. The *filliest Beggars* will find something to say at thy *Door*, tho' he expect but a *Crumb* ; And, can you find nothing to say at God's *Door*, when thou hast a *Soul* to save, a *Hell* to shun, and *Jesus Christ*, and a *Kingdom* in thy *View*.

I directed you before to several excellent *Helps* for Prayer, besides which, I have subjoined, in an Appendix to this Book, some few Examples or Forms of Prayer, for the Assistance of such as need them, with Cautions concerning set Forms.

But besides that Sort of *secret Prayer*, which is more stated and solemn, there is *Prayer* that is more *sudden* and *ejacularory*, when we lift up our *Hearts* to God with some short Petitions, on any Occasion or Emergent. *Ejacularory Prayers* are useful every day, but you should have them more frequent on the *Sabbath-day* : For, since on this day you must not *think your own Thoughts*, or *find your own Pleasures*, heavenly *Breathings*, and pious *Ejaculations* should issue forth continually : Be seeking Pardon for such a Sin, Strength against such a Lust, Victory over such a Tentation, and Grace to spend *Sabbath-Time* suitably. Are you going to the *Church*, or returning from it ? Are you

you reading, hearing, communicating, praising, or about, any other Duty? Be frequently making use of this Kind of Prayer, particularly begin and end every Duty with it; look up before for Assistance, and look up after it for Acceptance; and that Infirmities in it, for Christ's Sake, may be pardoned. These Prayers of all others are the freest of Distraction, they being put up and over, before ever Satan be awakned to tempt us. As for other Prayers, our Preparations to them, tho' only by the Alteration of our Posture, gives notice to Satan what we are about to do; but Ejaculatory Prayers are so quickly darted up to God, that they will be in Heaven before Satan can shoot any of his Darts against us. They are useful to keep up Communion with God in the Intervals of other Duties, and for keeping the Heart in the fear of God all the day long. As the Priests under the Law, were not only to offer up the Morning and Evening Sacrifice duly, but to keep the Fire burning on the Altar all the day; so we must not satisfy our selves with solemn and stated Duties only, but should study to keep in the Fire always by holy Thoughts and Ejaculations. Christ saith of the Spouse, That her Lips drop as the Honey Comb, which is either still dropping, or in a continual Forwardness to drop. Some of God's People have more Devotion this way in their Shops, than others have in their Closets: And while walking in the Streets, or working in the Fields, than others have when praying on their Knees: They have stricter Communion with God this way at their common Tables, than others have at a Communion Table.

A second secret DUTY on the Lord's-day is reading of the Scriptures, and other good Books.

This is a Duty necessary every day, but especially on the Lord's-day; It is the Character of

the blessed Man, that his Delight is in the Law of the Lord, and he meditates therein both day and Night, Psalm i. This should be particularly verified of us on the Sabbath. Read the Word, that ye may be taught what to believe of God, what Duties ye owe to God, and what Sins ye are guilty of against him. Who can set forth the Excellency and Usefulness of it? It is a Glass to discover our Spots, a Lamp to guide us in the Dark, a Fire to warm our cold Affections, a Magazine to supply us with Armour against our Spiritual Enemies. It is a Physick Garden wherein grows all Sorts of medicinal Herbs for our Spiritual Maladies: The Promises are as fragrant Flowers or Spices in this Garden; Believers take many a pleasant Walk among these Beds of Spices. It is an Apothecarie's Shop, out of which we may have Eye-salve for our Blindness, sovereign Cordials in all our Soul-distresses. David found this to his sweet Experience, Psal. cxix. 50. *This is my Comfort in my affliction, for thy word hath quickened me.* Here are suitable Cordials for all our various Cases, be it Desertion, Temptation, Poverty, Sickness, Reproach, Persecution, &c. Here are the Waters of the Sanctuary, for cleansing us from our Pollutions: Here is the heavenly Rain, for making soft and tender our hard Hearts. The Scriptures are both Food and Physick to our Souls, here is Meat for strong Men, and Milk for Babes: The Two Testaments (as Augustine saith) are the two Breasts which we must suck for spiritual Nourishment: And there is none of God's Children that will call them dry Breasts or empty Cisterns, they have often afforded them Strength, Nourishment, Light, Life and Comfort: O! how highly have God's People in all Ages prized God's holy Word, and the Liberty of reading it? It hath been sweet as Honey to their Taste. I have read of one, who being a Prisoner in a dark Dungeon,

when

when Light was allowed him for a short Time to take his Meat, he would take his *Bible*, and read a Portion of it, saying, *He could eat without Light, but he could not read without it.* I am perswaded there is no better Way in this World, for improving the *Faculty of Sight*, and *Benefit of Light*, than by reading the word of God. So far as Time can allow you, upon the *Sabbath*, I judge it very profitable to read other good Books also, such as, our *Confession of Faith*. *Vincent's Catechism*. *Vincent on the last Judgment*. *Guthrie's Trial of a saving Interest in Christ*. *Allein's Alarm*. And *Baxter's Call to the Unconverted*. *Pearse's Preparation for Death*. *Fox's Time and the End of Time*. *Doolittle's Call to delaying Sinners*. *Baxter's Saint's everlasting Rest*. *His poor Man's Family-Book*. *Gray's Sermons*. *Flavel's Touch-stone of Sincerity*. *His Saint indeed*. *Mead's Almost Christian*. The *Treatises of Doolittle, Campbell and Henry upon the Sacrament*. *Rutherford's Letters*. *The Fulfilling of the Scriptures*. *Clark's Martyrology*. *Beard's Theatre of God's Judgments*. These and such like Books, next to the *Holy Bible*, I recommend to the Perusal of all private *Christians*, as being easie and plain to common Capacities, and some of the most generally useful, instructing, awakning, Soul-searching and Heart-warming Pieces that I have seen among humane Writings, and which have been blessed to the Edification of many Thousands.

*A Third secret DUTY on the Lord's Day, is  
Meditation upon divine Subjects.*

This *Duty* is proper every day, much more on the *Sabbath*, which is sequestrate for divine Employments. It is the *Character* of the blessed Man, that he *meditates in God's Law, Day and Night*, *Psal. i. 2.* It is an useful and necessary *Duty*, it excites the *Affections*, and quickens the *Graces*, it strengthens

Strengthens *Faith*, *Psal. cxix. 92.* It nourisheth *Hope*, and inflames our *Love*, *deep Musing makes the Fire to burn*, *Meditation* is a great *Help* to every *Duty*, *Psal. cxix. 59.* It helps to read and hear the *Word* aright, and to know the *Truths* thereof practically: It helps to *Pray*, and yields *Matter to the Tongue*, *Psal. xlvi. 1.* It prompts us to confess *Sin*, and mourn for it, *Psal. li. 3.*

Be perswaded then, to engage your *Hearts* to this *necessary but much neglected Duty*: for, tho' it be most useful and profitable, yet I know no *Duty* more slighted and forgotten. The best of God's People have Cause to lament this most bitterly before the Lord; who can say with *David*, *Psal. cxix. 97.* *O how love I thy Law! It is my Meditation all the Day.* As for the *Generality* of the *World*, they have no *Sense* of the *Obligation* of this *Duty* upon their *Spirits*; they live without *Thinking*, and that proves their *Ruin*. O! If *Sinners* would retire from *Company*, and spend some little *Time* now and then in *secret Thinking*, it would, through the *Blessing* of God, work some *Change* in them. I remember a *Passage* I have read of a *dying Father*, that on his *Death-bed* left it as a *solemn Charge* upon his only *Son*, who was a great *Prodigal*, *That he should spend a Quarter of an Hour every day in retired Thinking*, and to encourage him to undertake it, he gave him *Liberty to choose any Subject he pleased*, The *Son* thinks this an *easy Task*, and engages to do it; and accordingly sets himself to perform his *Promise*: One *Day* he thinks on his *bypast Pleasures*, another *day* he contrives his *future Delights*: After a while, he begins to *Reason* with himself what was his *Father's Design* in laying this *Task* upon him, at length he thinks his *Father* was a wise and a good *Man*, and therefore intended and hoped, that among the rest of his *Meditations*, he would some *Time* or other think of *Religion*. When this had truly possess his

his Thoughts, one Thought and Question comes upon the Back of another, about his *bypast Life* and *future State*, that he could not contain himself in so short a Confinement as a Quarter of an Hour; but was that Night without Sleep; yea, and afterwards, could have no Rest till he became seriously Religious.

O careles *Sinner*! if thou think'st it too much to spend a Quarter of an Hour *every day*, I would beg it of thee to spend a Quarter of an Hour *every Lord's-day* in retired Thinking upon some spiritual Subject: who knows what it might produce? Dost thou say that this is a hard Task? Will it not be far harder to ly in Hell a whole *Eternity* thinking on thy *bypast Folly*, when there is no *Remedy*? O *Sinner*! wilt thou perish for want of Thinking?

Be not scared at the *Difficulty* of it; for, tho' at first this *Duty* seem hard, and corrupt Nature shew Aversion to it, yet press thy Heart to it, and afterwards thou shalt find it pleasant: Tho' it be difficult to climb this *Mount of Meditation*, yet when once we get up, we will be ready to say with *Peter* on the *Mount of Transfiguration*, *It is good for us to be here*. *David* found it so, *My Meditation of him shall be sweet*, *Psal. civ. 34*. The more we meditate on God, the sweeter we will find him: Yea, so sweet did he find this *Duty*, that he spent whole days in it, *Psal. cxix. 97*. And, as if the day had been too little, he borrows a Part of the Night too, *Psal. lxiii. 6*.

*Objection*, Alas! some say, Our *Minds* are barren of good *Thoughts*.

*Answer 1st*, If ye would accustom your selves more to the *Duty*, ye would have less Ground of Complaint this *Way*. *2dly*, When your *Hearts* are barren, there are two *Subjects* you can never exhaust, fix your *Thoughts* upon any one of them, *viz.* *God's Mercies* to you, and *your Sins* against *him*.

him. The Psalmist acknowledges them both to be innumerable, in the same Psalm, *Psal. xl. 5, &c.*

## Q U E S T I O N.

What Subjects of Meditation are most proper for the Sabbath-day.

## A N S W E R.

*Natural Things* may be spiritualized, and *common Things* may afford us Ground for spiritual Instructions, if we had our Eyes enlightened, and Minds spiritually exercised. But it is fit, that on the Sabbath we chuse these Subjects of Meditation, that are most edifying, and most suitable to the great Ends of the Day. In general, we ought this day to think upon God, upon our selves, and upon Eternity. But more particularly,

I. Meditate upon the Goodness of God: Both that which is *common*, and manifested to you in his Works of *Creation* and *Providence*; and that which is *special* and *distinguishing*, discovered to you above others. That this is a suitable Subject for the Sabbath, is clear to any that reads the *xlii. Psalm*, with its Title.

1st, Think upon his *common Goodness* to us, represented in that great *Looking-glass* of the *Creation*. He hath made the *World* a commodious *Habitation* for us, arched it over with the *bespangled Heavens*, and floored it with the *solid Earth*. He hath set up great *Lights* in it for our *Accommodation*: He hath placed a *Tabernacle* for the *Sun*, at a due Distance from the *Earth* and the *Upper-Heavens*, to enlighten the *Stars* above, and enliventhe *Earth* below. And, that we might neither be starved with *Cold*, nor burnt up with *Heat*, He gives us the *Clouds* as *Fans* to skreen us from the *coaching Heat*, and as *Cisterns* to water the parched *Ground*.

Ground. He gives us the *Winds* to purify the Air: The Sea to be a Pond for *Fish*: The Valleys to be Granaries for Corn: The Mountains to be a Treasure of Minerals: The Rivers to be as Veins to carry Refreshment to every Part of the Earth. Let us admire both the *Goodness* and *Wisdom* of God displayed in his wonderful Works; *Psal. civ. 24.* *O Lord, how manifold are thy Works! in Wisdom hast thou made them all: The Earth is full of thy Riches.* The *Psalmist* also saith, *The Heavens declare the Glory of God,* *Psal. xix. 1.* And indeed we may look up and read it, in these shining capital Letters of *Sun, Moon and Stars*. His *Being* is legible in their *Existence*; his *Wisdom* in their *Frame*; His *Power* in their *Motion*; His *Goodness* in their *Usefulness*, and his *Faithfulness in their Continuance*. The Book of *Nature*, as well as the *Scriptures*, shews much of God to us. This Book (as one faith) consists of three Leaves, *Heaven, Earth, and Sea*; the Creatures therein are as so many *Letters*, whereby we may spell out the *Attributes* of God: Some whereof are *Capital Letters*, and more legible than others. *Man* is a capital Letter on Earth, the *Sun* in the Heavens, and the *Whale* in the Sea.

Again, we ought to meditate upon his *Goodness* manifested in his *Works of Providence*. He hath curiously formed us in the *Womb*, and carefully watched over us therein. He preserved us several Months in that dark Cell, without Air or Breath. He brought us safe out of it, and presently thereafter provided two *Bottles* to sustain us, and ever since hath succoured us in Distress, rescued us from Danger, supplied us in Wants; yea, he hath fed us at his own Table, and made us live upon his *Cost,* *Act. xvii. 28.* He hath given us all the Creatures for our Use and Service; yea, the most Glorious of them, the *Angels* are our ministering Spirits. The *Lower Heavens* serve to give us Breath,

Breath, the *Middle Heavens* to give us Light and Heat, and the *Highest Heavens* affords us a Dwelling-place. The *Sun* shines, the *Fire* burns, the *Wind* blows, and the *Water* flows, nay all the Creatures are at work both Day and Night, and all for the Service of a poor Worm of six Foot long.

If a Friend give us our Bread for a Month or two, we think our selves much bound to him; but how much more beholden are we to God, who keeps an open free Table for us all the Days of the Year, and all the Years of our Life; and even to us when Enemies to him. Behold these who have their Mouths opened wide against God, he mercifully puts Bread in their Mouths. How great is God's Goodness to us! And, how great is our Ingratitude to him! I know not which of them we should most wonder at. God gives us Peace, Money, Health and Wealth; but instead of serving him therewith, many offer them up in a Sacrifice to the Devil and *base Lusts*, according to *Hos. ii. 8*. God gives some Folk *Strength*, and they waste it among Harlots; to others *Money*, and they waste it in Drunkenness and Prodigality; to others *Power*, and they waste it in Oppression; to others *Honour*, and they abuse it to Pride and Vain-glory. Many make use of the Mercies of God as Darts to shoot against the Heavens; they pervert and misapply them for dishonouring God, wounding Christ, and grieving the Spirit; for debauching their Bodies, damning their Souls, and dashing both Tables of the Law in Pieces before God's Face. And yet, in the mean Time they are doing so, God is guarding them by his Providence, and feeding them by his Bounty. *O that Men would praise the Lord for his Goodness, and for his wonderful Works, to such undeserving and ill-deserving Creatures.* We ought this day to triumph in the Works of his

*Hands*, according to *Psal. xcii. 4.* and cry, *Lord, what is Man that thou art mindful of him?*

2dly, Meditate this day upon God's special and distinguishing Goodness to us beyond others, both with Respect to Soul and Body: He hath not dealt so with any Nation as with us: Both our National and Personal Mercies are singular, and ought this day to be remembred by us. Hath not God delivered many of you from Death, when some dangerous Accident, or violent Sicknes, was threatening to break the slender Twig of Life, and to let you fall into the Grave, and into Hell both at once? Hath he not mercifully recovered you, and given you further Space and Place for Repentance?

Hath not God long preserved this Land from the *Pamine, Sword and Pestilence*, and such destroying Judgments, as have been making Havock in other Nations about us, laying Heaps upon Heaps? He hath mercifully removed that Dearth and Scarcity wherewith we were almost consumed some Years ago, when the Poor swooned in the Streets, and fainted in the High-ways for want of Bread. God hath secured our Lives, Liberties and Estates from *Rapine and Violence*, and lengthned out our *Peace and Tranquillity*, when other Nations have been turned into a Seat of War and Sea of Blood.

Consider the Goodnes of God to us this day, that we are not among the *Jews or Pagans* on Earth, that never heard the News of Christ; or among the *Damned in Hell*, who are beyond the Reach of the Offers of Christ. Let us also bless God, that we live not under the *Old Testament* Times, but under the *New*; not under that darker and harsher Dispensation of the Covenant by *Moses*, whose first Miracle was the *turning of Water into Blood*; but under the clearer and sweeter Dispensation of the *Messiah*, whose first Miracle was the *turning of Water into Wine, that cleaseth the Heart of Man*; and hath mercifully freed us from the *heavy*

heavy Yoke of *Levitical* Sacrifices and Ceremonies.

Let us also this day, thankfully remember God's Goodness, in delivering us from the Yoke of *Antichristian Tyranny, Popery, Idolatry, and Persecution*, and frequently blasting the hellish Plots and Contrivances of our Enemies, against the Gospel and Protestant Religion, and preserving us from being invaded in our Consciences, or cut off from the Wells of Salvation, and barred from the Springs of Ordinances, and having our Teachers murdered, or driven into Corners. Let us bless God, that we have the peaceable Enjoyment of pure Ordinances under the Protection of Protestant Magistrates, and are allow'd to serve God according to our Consciences, to read the Bible in our own Tongue, and examine the Doctrines delivered to us by this Rule; and that we are not under the Tyranny of bloody Papists, forced to hide or burn our Bibles, to bow to Stocks and Stones; otherwise in hazard to be burnt in Fires, or banished our Native Land.

Let us bless God that we live in a Land of Light, a *Valley of Vision*, while others about us sit in Darkness, and in the Region of the Shadows of Death; and that he allows us such rich Gospel Feasts, while others are visited with *Cleanness of Teeth, and a Famine of the Word of God*. That every Sabbath-day there is a free Market of Grace, publickly proclaimed in our Ears, whilst others enjoy silent Sabbaths; yea, tho' we have slighted his Goodness, and loathed the *Manna and Honey Comb*, his Goodness is renewed and continued with us. *What shall we render unto the Lord for all his Benefits towards us?*

II. Another Subject of Meditation upon the Lord's-day, is the *Work of Man's Redemption* this day compleated by Christ's Resurrection.

This is a Subject the Angels are still prying into, and ought not we much more, who are the Persons immediately concerned? Christ never testified such Love to them; he never forgave them one Sin, he never shed one Drop of Blood for them; and shall not we, for whom he poured out Streams of Blood, and to whom he hath forgiven *Ten Thousand Talents*, be employ'd in prying into this Mystery.

1st, Meditate upon the *Spring* of this Work, God's infinite free *Love*, that moved him to pity lost Mankind, and contrive a Way to Redeem him, when in the mean Time he passed by a World of *Fallen Angels*, who were the elder Brothers by Creation, had a more natural Claim to the Inheritance, and might have been far more serviceable to their Maker than we, yet behold, there is not one Word of their Redemption, no Sacrifice profid'd for them; there is not one Devil spared, not one of all the Thousands of fallen Angels recover'd; God presently took Vengeance on them all; But O! how did his Bowels yearn, his Heart pity, and his Eye spare poor fallen Man in his miserable Condition! Indeed he drove Adam out of *Paradise*, but it was a Wonder he drove him not presently out of the World into Hell, where he had a little before plung'd far more excellent Creatures than Adam was. Christ took not on him the *Nature of Angels*, but he was content to cloath himself with the Rags of humane Flesh, that he might become our Saviour. O glorious, incomprehensible *Love*!

2dly, Think upon the wise Contrivance of our Redemption. It would have eternally *Non-plust* the Wisdom of *Angels*, to find out a Method how to satisfy God's Justice, and secure Man's Happiness both at once. How to save the *Life* of the *Law-breaker*, and yet maintain the *Honour* of the *Law-maker*: But here's a Way to do both, here's

Device for reconciling Justice and Mercy, and satisfying both their Demands. Sin is severely punish'd, as Justice required; and yet the Sinner is pardoned, as Mercy pleaded. It would never have entered the Thoughts of Angels, that God would have parted with *his Son and their Lord*, to die a cursed Death for *vile Worms*. It would have been Blasphemy for any to have thought or spoken it. Tho' fallen Man might have had the Liberty to chuse any Way of Redemption he pleased, he could never have proposed this. Indeed when he had been perishing he might have cry'd, *O Son of God have Mercy on us*; but who would have said, *O Son of God come make thy self a Man, come die a cursed Death, come suffer Hell's Pains for me*. This noble Device bred only in the Breast of the eternally wise God; for, had he waited till Men or Angels had devised a Way for our Redemption, we had been miserable to all Eternity. But what do I speak, the *Wonders* of Man's Redemption can never be told: Here's a large Subject for Meditation and Admiration, that can never be exhausted by Men or Angels to all Eternity. Let this Work be the *Delight of our Souls*, especially on the *Lord's-day*. O Believers, think much this day upon the *Love of your Redeemer*, remember what he hath done and suffered for you. Consider how much he hath given and forgiven to you; view what he hath laid out and laid up for you; think what he hath performed and promised to you, and so you will not want Matter of Meditation.

III. Another Subject of *Meditation* on the *Lord's-day*, is *Our State*; and here we may take a View of Man's *Fourfold State*. 1st, What he once was in a State of *Innocency*. 2dly, What he now is in a State of *Nature*. 3dly, What he may be in a State of *Grace*. 4thly, What he shall be in a State of *Glory*.

O Sinner, retire this day and think on thy Misery, if thou be yet in a State of Nature, thou art without God and without Christ in the *World*, thou sleepest and wakest in danger of Hell; thou liest still under the heavy Load of unpardonable Guilt, there is not one of all the numberless Millions of thy Sins forgiven, and they are heavier than Ten Thousand Millstones hung about thy Neck; for every one of them hath the fearful Curses of the Law hanging at them; and in the mean Time thou liest on the very Brink of the fiery Furnace, like a Man sleeping on the Top of the Mast in Time of a Storm; there is but one Step betwixt thee and eternal Death, nothing but a rotten Thread of Life keeps thee from dropping into everlasting Burnings. Thou knowest not when thou risest in the Morning, but ere Night thou mayst make thy Bed in Hell; and when thou liest down thou canst not tell but thou shalt wake in the Flames; all the Men in the *World*, nay all the Angels in Heaven, cannot assure thee of the contrary. O what a doleful Condition is this, to be always in a State of Damnation, not sure to be one Hour out of Hell! A serious Meditation upon thy natural Estate, O Sinner, might cause thy Heart of Stone to tremble.

But hast thou any Happiness while thou art on this side of Hell? No surely, for thy best worldly Comforts and Enjoyments are accursed to thee, *Thou art cursed in the City, cursed in the Field, cursed in thy Basket, and thy Store, cursed in the Fruit of thy Body, and in the Fruit of thy Ground*, Deut. xxviii. 15. Nay, every bit of Bread thou eatest, the curse of God goes down with it. All your Blessings turn into Curses, and your Mercies into Judgments; *your Table is a Snare to you, the word is the savour of Death*, and the Sacraments are Seals of Condemnation to you. The best Actions you perform, are but an Abomination to God, they bring the more Guilt upon your Head.

Head, and treasure up the more wrath against you. Better you had perished in Infancy than continue to live in a Christless State, for the longer you live, still the more Miserable you are; for every day, every Night, every Hour you live, you heat the Furnace hotter by your new Actions, which are all Sins, even the very best of them. O! is this a State to be continued in? Canst thou lie down contentedly to sleep another Night in this Condition? God forbid that thou live and die in this State; for if thou dost, thou wilt rise in the same Condition at the last day. Nay, thy State then will be more dreadful than ever, for then thou wilt see above thee the Judge frowning, beneath thee Hell gaping, within thee Conscience gnawing, without the World burning. On the right Hand, thy Sins accusing, on the left Hand, the Devils terrifying, the good Angels keeping thee out of Heaven, and the evil Angels pulling thee down to Hell. O poor Christless Soul, continue to think on this Subject till thy Heart begin to melt, thy Eyes to weep, and thy Tongue to cry, O! what shall I do to be saved? O! what I knew where to find Christ? O to be found in him? I would give ten thousand Worlds to be sure of this, it will be terrible if Death or a Tribunal find me before I be found in him. Is it not worth thy while to spend some Time upon this Soul concerning Subject? Hath not God given thee Reason for this very End, and wilt thou not exercise it? Canst thou think to be saved otherwise? Dost thou expect that God will carry thee to Heaven like a Stone, or save thee without or against thy Will? Doth the World and your Bodies deserve to be remembred the whole day, or whole week, or Year throughout? And doth not God and thy Soul deserve to be thought on one day in the week, or one Hour of the day? Say not that you have no spare Time for this work, for if you will spare none

of your own Time for it, I beseech you to spend God's Time well this way. Is it not better to spend some Part of the *Sabbath* in thinking upon thy Souls State, than in thinking upon the World? Spiritual Things, Alas! trouble you little on weekdays, and why should worldly Things intrude upon *God's-day*.

2dly, Think upon thy Happiness, if thou be in a State of Grace, and in Christ, thou art delivered from Sin's Guilt, from Satan's Fetters, from the Law's Curses, from Death's Sting, and Hell's Terror. Thou hast now Peace with God; Justice it self is thy Friend; all thy Enjoyments are sweetned by Christ's Love; all thy Afflictions sanctified by his Blood. God himself is thy God, thy Father, thy Friend, thy Portion; yea, all Things are yours.

IV. *Death* is a proper Subject to be meditated upon on the Sabbath-day; for, in the xcii Psalm, wherein the Exercises of the *Sabbath* are described, God calls and teaches us to consider our latter End. First, *The End of the Workers of Iniquity*, who, tho' they spring up as *Grass*, and flourish for a Season, shall yet in the End be destroyed for ever, verse 7, 9. And again, *The latter End of the Edly*; whose *Horn*, tho' it be abased to the *Dust* for a while, yet in the End shall be exalted. It is one principal Work of Ministers this day, to be Proclaimers of Mortality, and Remembrancers of *Death*, according to *Is. xl. 6, 7, 8*. So then it is our duty every Sabbath, to have serious Thoughts of *Death*. Think with your selves, what if this be the last Sabbath that ever I will see on Earth? I may be called to die, before I be called to hear another Offer of Christ. Have I sitten the *Gospel-Summons* this Sabbath, to come and embrace Christ, or to surrender my Heart to him? What if I get a *Summons* by *Death*, to come and appear before him, before the next Sabbath? This I cannot sit. *Death* is a bold Messenger, he cannot be deforsed, when he comes and takes,

takes a Man by the Throat ; the proudest, stoutest and strongest in the *World* must go, whether willing or unwilling, all is one. There are many in the *World*, at the Church, in Health this Sabbath, who will be on a *Death-bed*, or in *Eternity*, the next. And, why may not I be one of them ?

Think seriously upon your latter End : Think, what will be thy Case in a parting Hour, where thou wilt take up thy Lodging, whether in *Abraham's Bosom*, or in the Devil's Arms ? O ! what will be my *Thoughts*, when I am taking my last Lock of *Husband, Wife, Children and Relations* ? What will be my *Cordial*, when the *World* fails, when Friends are weeping about my Bed, when my *Senses* are losing their *Office*, my *Heart* and *Eye-strings* are breaking, and all turning dim and dark about me ? O ! what if my sleepy *Conscience* awake then, and my old buried *Sins* revive and fall on me, to tear me in pieces ? O ! what will Christless *Sinners* do in that Hour, when there is but one single Step betwixt their departing Souls and the State of Devils ? O ! it is fearful to die in your *Sins*, as it is threatened, *John viii. 24.* *If ye believe not that I am he, ye shall die in your Sins* ? O ! better die in a *Dungeon*, among *Toads* and *Serpents*, than die in your *Sins* ; for these are *Serpents* that never leave stinging, and will fasten so upon thee, as never to part with thee again ; they will go to the *Grave* with thee, as thy *Companions*, to a *Tribunal* with thee, as thy *Accusers*, and to *Hell* with thee, as thy *Tormentors*. O ! it is terrible to die out of Christ, and without Sight of an Interest in him ; to make a Leap in the dark over a bottomless *Gulf*, not knowing where your Feet may light ; or to launch into the great *Ocean* of *Eternity*, without Sight of a landing Place for your Soul. O ! how will the poor Soul shrink back into the Body in such a Case, when it begins to awaken out of its Dream, and look out into another *World*, saying, *How shall I venture*

*scrib,*

forsh, where I see nothing but Darkness and Horror, or a flaming Sword ready to meet me ?

Think upon the continual Hazard you are in of Death ; its Arrows are flying thick about you, and many are falling slain on every Hand of you ; and, God knows, but the next Dart may hit thee ? And what if thou be unprepared, and Hell follow the pale Horse ?

Think upon the sottish Stupidity of many, who, tho' they stand tottering, day and night, upon the Brink both of the *Grave* and *Hell* ; yet, can spend ~~whole~~ Weeks, yea Months, without a serious Thought of Eternity : Yea, in the *House of Mourning*, and in the *Sight of the dead*, they can drink, talk, jest and laugh, and never have one grave Thought or Word about their latter End. *Foolish Sinners* are rightly compared to a Company of blind Men dancing about the Mouth of a very deep Pit, which they do not perceive, nor hear the *Croans of those who fall in the Bottom of it* : Now and then one drops in, but still the rest continue the Dance. This day a Swearer dies, and tumbles into *Hell*, the next a Drunkard, the next a *Whoremonger*. But still their Companions in Sin go on in their mad Career, till they drop in too.

Think, what a fearful Surprise Death is to many careless Sinners ; it lights upon them like a *Falcon* out of the Air ; they must sit, and they were not thinking on it ; they have their Lodging to seek, and they know not where. O ! it is sad to be turned out of the *Clay-Tabernacle*, and to be put to knock, and cry, *Lodging, Lodging for God's sake* ; and yet get no other Answer, but a *Frown*, or, *Depart from me, I know you not*. What Cause have we to pray, *Lord, let us not have our Work to do, when our day is done ; our Weapons to seek, when the Enemy is at the Gates ; our Oil to buy, when the Market is ended, and the Bridegroom come*.

Think,

Think also, upon the Happiness of a dying Believer, who can go forth half way and meet *Death*, and bid it *Welcome* as a Friend. *Death* ends his Sorrow and begins his Joy. It is an outlet to Misery, and an inlet to Happiness; it frees him of his greatest Grievance in the World, that is *Sin*. As *Sin* was the *Womb* that brought forth *Death*, so *Death* is the *Tomb* that buries *Sin*; thus God, in his *Wisdom*, causes the Daughter to destroy the Mother. And hence it is, that *Death* is put in the Believer's Inventory of Goods, 1 Cor. iii. 22. *Death is theirs*. It is their Father's Servant sent to carry them home to their Father's House, a Palace all bespangled with Light, where they shall sigh no more; and, which is infinitely better, where they shall *Sin* no more for ever. They shall be troubled no more with an ill Heart, nor a tempting Devil, they shall complain no more of *Darkness*, and distance from God, but shall spend a whole Eternity in Praises, Doxologies, and Hallelujah's to God and the Lamb. Think on the blessed Change, O Believer, that *Death* will make in thy Circumstances ere long. It will transport thee from a Cottage to a Palace, from a *Wilderness* to *Canaan*, from a stormy Sea to a safe Shore, from a vile *Dunghill* to a glorious *City*; a *City* whose *Walls* and *Foundations* are of precious Stones; its Streets of Gold, and its Gates of Pearl; whose Light is the Lamb, and whose Temple is God. Hast thou not cause then to love the *Lord Jesus Christ*, who has provided this City for thee, and found out a way to it; who by his *Death*, has unstring'd *Death*, and by his *Blood* has paved a way thro' its dark Valley, for thee to walk in, and fear no ill? O Believer fear not tho' the *Tranee* be somewhat *Dark*, the *Passage* is safe, and the *End* is *Light*, the *Day* is short betwixt thee and *Home*, 'tis but *wink* and see *God*. Lastly, Think often how holily and spiritually you will wish you had spent this day, when you come

come to a Death-bed, and *Death* and *Eternity* begin to stare you closely in the Face. You will then begin to wish, O that I had spent more of my Time, and especially of the *Lord's-day*, in *Meditation* and *Prayer*! O if God would try me again! how serious and diligent would I be? Consider on the other hand, what a pleasant *Death-bed* the Righteous will have, who have spent the Sabbath religiously. What Satisfaction they will have in the review thereof! and what Comfort in the prospect of an everlasting *Sabbath* above, to which they are hastning! They will be rejoicing when others about them are weeping, they will be smiling when their *Eye-strings* are breaking, and inward Strength failing. They will be longing to be with Christ, which is best of all. It was a choice saying of one near *Death*, *My Head is in Heaven, my Heart is in Heaven*, it is but one step more and I shall be all in Heaven; and must not the latter End of such be peaceable and pleasant? Many doubtless, with *Balaam*, would wish to die their *Death*, however ill they like their Life; many like that young Man, who said to his loose Companion after they had visited holy *Ambrose* on his *Death-bed*, and saw how cheerfully he was triumphing over approaching *Death*, O that I might live with thee, and die with *Ambrose*. But it is vain to think to *Dine* with *Satan* and *Lufts* in this World, and hereafter to *Sup* with *Abraham, Isaac and Jacob* in the Kingdom of *Heaven*; for, whatsoever a Man soweth, that shall be also reap, Gal. vi. 7.

V. Another Subject of Meditation, on the *Sabbath-day*, is the *Saints* everlasting Rest and Employment in *Heaven*; You are called this day to have frequent Thoughts of it, since the *Sabbath* is an Emblem thereof, and serves to keep us in mind of it. Take care then, O Believer, to spend every *Sabbath* in the view of *Heaven*, and live every *Sabbath*

hark as it were to be your last, and behave this day as one that believes you may be in Heaven before the next Sabbath.

Let thy Worship this day below, put thee in mind of that more perfect Worship above, where you shall see him whom you worship, and enjoy immediate Communion with him. O! the difference betwixt that Worship there, and ours here, is great, there is no Weariness there in beholding God, no Wandrings nor Excursions of the Heart from God, no Inclinations there to Drowsiness or Sleep in Worship, no dall or low Conceptions of God, no deadnes of Heart or Frame ; their Harps are never out of Tune, their Hearts are always up, and fit for the high Praises of God. There is no Note lower, there, than *Glory to God in the Highest* ; every Saint sings his Hallelujah's on the highest Key, and all of them join harmoniously in the work of praising God with one Heart and Soul. Are Congregational Assemblies of Saints so pleasant on Earth, especially when they jointly and melodiously sing God's Praise ? O what will it be then, when they all meet above in that great *General Assembly* of the Church of the first Born, together with the innumerable *Company of Angels*, and there with one Heart and Voice sing God's Praises ? How ravishing will it be, to hear that eternal Music of the Bride-Chamber, that sweet *Melody* of the Church triumphant, where there is no jarring String, no displeasing Sound, no discord between Heart and Tongue, no *Willows* there to hang their Harps upon, no bad News there to be heard, no sad Sight to be seen, no Evil to be felt or fear'd to all Eternity. Poor discouraged Believers, are ye now troubled with ill Hearts and vain Thoughts, are ye plagued with wandering and wearying Hearts in Duty ? These Complaints ere long shall be taken out of your Mouths, read *Eph. v. 27.* The Church above *hark neither spos nor wrinkle.*

Once

Once the glorified Saints Faces were as black and wrinkled as yours, but now they have none: Once their Hearts were as bad as yours, but now they are as fixed Pillars in the Temple of God, they go no more out.

Take a view this day by Faith of the glorious Company above, behold Christ upon his white Throne, Pant with his Crown of Righteousness, and all the faithful Ones in Abraham's Bosom. How gloriously do they shine in the Kingdom of their Father! The Sun is a very glorious Creature, but it would be useless there, it would not be seen for the Brightness of the Lamb; Nay, every Saint shall be as glorious as that Sun. Who can tell the Happiness of the Inhabitants of that Place, where every Head wears a Royal Crown, every Hand a Palm of Victory, every Eye o're flows with Joy, and every Tongue with Songs of Praise. O Believer, think with thy self, what a difference there is betwixt thy State and theirs! Oh, I am sighing, they are singing; I am sinning, they are serving God; I am groaning out my Complaints, they are trumpeting forth God's Praise; I am in Darkness, and cannot see God; they dwell in Light, and see his Face to Face. O my Lord, must I stay behind, when they are gone? Must I by groaning and sighing here, while they are triumphing above, and dividing the Spoit? My Lord is gone and left the Earth, and entered into his Glory; my Brethren and Friends are gone to their blessed Rest, and must I wander in the Wilderness, absent from Home, far distant from my Father and my God? Shall I be satisfied in this State? No, I will look after them with a longing Eye, I'll knock at the Gate till God open to let me in; I'll still Pant, Breathe, and Cry, O Lord, how long! How is my Pilgrimage prolonged! How am I detain'd in this Valley of Tears, wandering in the Dark, and can scarce get any sight of

nan ! When shall the Day of my Banishment be finisht, that I may get home to my Country and Friends above ? O ! when shall I sit at the Fountain-head, and drink plentifully of the living Stream that make glad the City of God ?

O Believer, rejoice in the Fore-thoughts of that day, when thou shalt meet with thy Father and thy Brethren, and when thou shalt see thy elder Brother on the Throne ready to pass Sentence in thy Favours. O how sweet will it be, when he is frowning and thundring against the Wicked, to see him turn and smile on thee as thy Redeemer ! O what Love will be in his Looks ! What Melody will that Sentence sound in thy Ears, *Come ye blessed of my Father, &c.* How ravishing a Surprize, O Believers, will it be to meet with your godly Acquaintances, with whom ye prayed, praised and conversed here ! O then, may ye rejoice together and say, *This Voice of Joy we now hear, is not like our old Groans and Complaints, nor like the Oaths, Curses and Reproaches our Ears were grieved with on Earth. What is become of our hard Hearts, our worldly unbelieving Hearts ? Where are all our Lusts, Corruptions, Tentations and Burdens now ? What is become of a Body of Death, indwelling Sin that lay so long on us as a dead Weight ? What is become of the Churches Enemies we often complained of ?* O ! these are all gone, they shall trouble you no more ; you shall triumph over them, as *Israel* did on the other side of the *Red Sea*, when they saw the *Egyptians* drowned and lying dead upon the Shore : *These Egyptians, O Believer, whom thou once sawest to thy great Vexation and Trouble, Thou shalt see them again no more.*

I might mention many other Subjects of Meditation proper for the Sabbath, such as the Evil of Sin, the Vanity of the World, the Worth of the Soul, the Sufferings of Christ, the last Judgment, and

and many others, which the Sermons you hear that day will bring to your Remembrance; but fearing that I have been too tedious already upon this Head I must pass them, and proceed to another private *Duty* necessary on the *Lord's-day*, which is,

#### IV. *Self-Examination.*

This Duty is near of Kin to the former, it being a Sort of *Reflexive Meditation*, the Mind turns inward and Communes with it self, according to *Psal. iv. 4.* It is absolutely necessary that we should take some Time to Commune with our selves, and ask what we are, what we have been, and what we have done, *Jer. viii. 6.* And is not the Sabbath a fit Time for this *Duty*, when we retire from the Noise of the World, and are not disturbed with secular Affairs? This is a most important *Duty*, and nearly concerns our eternal *Well-being*; but yet it is a *Duty* very much neglected. Many have lived fifty or sixty Years in the World, that never spent one Hour in communing with their own Hearts: There are many going out of the World, who never yet began to enquire why they came into it, and never yet asked the Question at their Souls, are you to flit hence, or live here for ever? Why came ye hither, and where are ye to lodge when ye go hence? Many live in a Crowd of worldly Business, are hurried from one thing to another, leap out of their Beds to the World in the Morning, and from the World to their Beds again at Night, and so never find one Minute on the Week-days to take their Soul aside; and for the Sabbath, tho' they have Time for it, yet such is their Aversion to the Work, they shift it all they can, and avoid meeting with themselves, they rather converse with any in the World, than with their own own Hearts. It is against Self-Love and

*Carna-*

carnal Ease for a Man to turn his own Accuser and Judge: Therefore many would rather Drudge and Toil their Bodies, whole days and weeks at the forest Labour, ere they spent one quarter of an Hour at this Exercise; and so they live their whole Lives Strangers to themselves. We would think it strange to hear of two Men that conversed every day for fifty or sixty Years space, and yet all this while did not know one another; and yet this is the Case betwixt many and their Souls; for as long as they have lived together, they are utterly unacquainted, they never turn inward to Converse with themselves, they have no serious Thoughts about their own State and Condition. It is said of the rich Man in the Parable, *Luke xvi. That in Hell he lifted up his Eyes*, as if he had never considered nor bethought himself till that Time; and indeed it is the want of retired Consideration, and Peoples serious bethinking of themselves, that is the Ruin of many Thousands: O then, resolve in God's Strength, that in spite of the Devil and your own Corruption, ye and your Souls shall have a Meeting, and live no longer asunder; that ye will imitate *David, Psal. cxix. 59. I thought on my Ways, and turned my Feet unto thy Testimonies.* Seeing then you have free Time for this Duty on the Lord's-day, take your Souls aside, and enquire into their State, say, *O my Soul, where art thou, art thou under a Covenant of Works, or a Covenant of Grace? Dost thou belong to Christ's Family or the Devil's? Art thou in the narrow or broad Way?* Suppose I should die this Night (for God knows if ever I shall see the *Morrows Light*) what Hope will I have in a dying Hour? Where will Death land me? Whether with God in Heaven, or with Devils in Hell? Would Christ smile on me in the dark Valley, or be my Advocate at God's Bar? Is there any saving Change yet wrought on my Hearse

and Life by a Work of Conversion? God forbid I undergo my great and final Change till this happy Change be wrought. Can I say I am not the Man that once I was, once I was blind, but now I see. Study and enquire into the Marks of the converted and unconverted, with the greatest Seriousness and Anxiety of Soul, and see which of them you can apply to your self; cry, that God may open a Window in your Breast, to let you see into your own Heart, and Souls State, and whatever ye be deceived in, beg it of him, that he may not suffer you to be deceived in this momentuous Point, where your Soul and your All is at the Stake. And if you find your self in a bad State, Give no Rest to your Eyes, nor Slumber to your Eye-lids till in God's strength you resolve on a through Change.

Lastly, It is incumbent upon every private Christian on the *Lord's-day*, to practise the Works of Charity and Mercy, both to the Souls and Bodies of Men. Study to promote the Edification of others by good Counsels, Instructions, Admonitions and Reproof. Comfort the afflicted, supply those that are in Straits, visit the Sick and those that are in Misery, these are proper *Duties* on the Sabbath, and God is highly pleased with them, *James i. 27.* If we practise these *Duties* conscientiously, we may both do Good and get Good, we may both give Direction and Comfort to the distressed, and receive Instruction and Comfort to our selves; tho' we may not enquire at the Dead, yet we may learn many wholesome Lessons from the dying, and would to God that both the Persons visiting and visited were more spiritual in their Converse than ordinarily they are, for then this *Duty* would be found very edifying and profitable: But if when we visit the Sick this day, we spend the Time in worldly Discourse, and not for the spiritual Advantage of the Sick,

Sick, and others present, we profane the Sabbath, instead of sanctifying it.

Do we see some oppressed by continual slumbering and sleeping, when Death is supposed to be near, so that they cannot think on their everlasting State? Let this teach us to remember our latter End, and awake our Souls to their work, while we are in Health.

Do we see others troubled with Ravings? Let it teach us to employ our Reason for our Souls Advantage while we have the use of it.

Do we see some sadly discomposed with extreme Pains and Agonies? Let it mind us to dispatch our work while Health and Ease remain with us.

Do we observe their Sight failing, Tongue faltering, or Hearing growing worse. O let this teach us to make a Covenant with our Eyes, and turn them away from beholding Vanity; to use our Tongues for God's Glory, and beware of abusing them now, while we have the use of them; and to employ our Ears for hearing spiritual Instructions, while they are in case for it.



## III. DIRECTION.

*Concerning the special Order, Method and Manner, wherein the Duties of the Sabbath are to be performed.*

The Lord requires us, not only to take heed to the Matter of our Duties, but also to the Manner of them; not only to do what is Good, but to do it well. As we must seek God in the Ordinances, so we must seek him in a due Order, 1 Chron. xv. 13. very much depends upon the Circumstances of our Actions, therefore we must look narrowly to them.

That we may take a View of the Sanctification of the Sabbath complexly, and the Order and Circumstances of the Duties therein required. There are three Things to be considered,

1. What is requisite in order to prepare for the Sabbath, before it come.
2. What is requisite in performing the Duties of the Sabbath, when it is come.
3. What is requisite at the End of the Sabbath, or when the Work thereof is over.

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**I. Concerning our Preparation for the Sabbath.**

As to the first, That it is needful to prepare for the Sabbath, cannot be denied, if we consider the word *Remember* prefixed to the Commandment, *Remember the Sabbath to keep it holy*, we must remember it before it come, so as to provide for it. Moses calls the People, *Exod. xvi. 23.* to mind that *to Morrow is the rest of the holy Sabbath.*

Again, if we consider the Nature of the Sabbath-work, and our Unfitness for it, Preparation will be found

found very needful: We are called this day to make solemn and near Approaches to that God who is a *Glorious Spirit*, and to hold Communion with him who is *infinitely Holy*; and is it not very necessary that we who are naturally Carnal, and much involved in worldly Business thro' the week, should endeavour to abstract our Thoughts from earthly Things, that we may draw nigh to so great a God upon his Holy-day? For holy Performances God requires us to make holy Preparations, and therefore David saith, *Psal. xxvi. 6. I will wash mine Hands in Innocency, so will I compass thine Altar, O Lord.* The Mariner that intendeth a Voyage, he not only provides his Tackling, but he is careful, before he sail, to put his Ship off from the Land, that he may catch the first fair Wind. In like Manner, O Christian, if thou wouldest launch heavenwards upon a *Lord's-day*, be concerned to get the Vessel of thy Heart put off from the Earth on the Evening before.

Were thou a Person of great Quality and Estate, and the King should send thee word, that he would Dine with thee to Morrow: Thou wouldest make Preparation for his Entertainment the day before, by cleansing the House, and putting all Things in Order, suitable to the Dignity of so great a Prince. Now, when King *Jesus* gives thee Notice before hand, that, on such a day, he is to *Sup* with thee, wilt thou not testify thy Respect to so great a Potentate, by making Preparation for him; When Christ prepares a Table for thee in the Gospel, and furnishes it with all the *Dainties* of Heaven, Pardon, Peace, Love, Grace, and eternal Life; shouldst thou not empty thy Stomach, cleanse thy Heart, adorn thy Soul, and make ready to Feast with thy *Redeemer*? At this Gospel-Table others sit and feed, their Souls are filled with Marrow and Fatness, and their Mouths praise the Lord with joyful Lips; But alas! many

have no Stomach, they can eat little, and favour nothing. Their Stomachs are foul, their Hearts unclean, the World fills their Thoughts, they taste no Goodness in hearing, in Prayer, Praises, or any Duty of God's Worship. Why? They are at no Pains before Hand, to empty their Minds of the World, and prepare for this heavenly Fare.

Reader, were I to Counsel thee, how to improve a Market-day, so as thou mightest gain much Wealth and Treasure, I doubt not but thou wouldest hearken to me. And wilt thou not regard me, when I am to advise thee how to spend the *Lord's-day*, the Market-day for thy Soul, so as thou mayst get the true Treasure, even durable Riches and Righteousnes? Lay aside worldly Cares, remember and prepare for this Market-day before it come, and beg Skill from God how to improve it aright to the enriching of thy Soul. Antiently there were Laws obliging People to lay aside their work at such a particular Hour on Saturday's Afternoon, that they might remember and prepare for the Sabbath. Likewise it was a Custom in some Places to have publick Divine Exercise and Worship on the Saturday's Evening; so that, at the ringing of a Bell for it, People gave over their work, and repaired to the Church to worship God, and hear something suitable and preparatory to the Sabbath. I cannot but commend this Practice, as a good Way to conclude and shut up all the Labours and Cares of the preceeding week, and publickly to give God Thanks for prospering the Works of our Hands, and also to Confess and Mourn for the Carnality of our Hearts, and our little minding of Christ and Heaven in our weekly Business; and our manifold short-Comings in our Duties, both to God and Man; and our forgetting and not practising thru' the Week the Sermons we heard the preceeding Sabbath. Likewise it is a good way to take off our Hearts from the World,

and to compose and spiritualize the Thoughts for the Work of the approaching Sabbath; and also to pray and wrestle together for a Blessing on the same, and for special Assistance to Ministers and People in the Duties of the day, that the ensuing Sabbath may be one of the best Sabbaths we ever had, and that it may be one of the days of Heaven to our Souls.

But more particularly, the Preparation needful for the Sabbath, consists in those Things,

1st, In your dispatching and ordering your Labour and Business thro' the week with such Prudence and Foresight, that it may nowise hinder or disturb you on the Sabbath-day.

2dly, In leaving off your work timeously the Night before, and going seasonably to Rest, that both your Servants and you may be in case to rise early on Sabbath Morning, and not be drowsie or sleepy thro' the day. It is a great Encroachment upon the Sabbath that some are guilty of, they sit up and work later on *Saturday's* Night, than any other Night of the week, they ly longer on Sabbath Morning than any other day, they go sooner to Bed on Sabbath Night than any other Night, and they rise sooner on *Monday* Morning than any other day of the week. Now, what is this, but a grudging God his due Time, a wearying of his day, and making it as short as you can, and seeking to win it, if possible, from off the *Saturday's* Night and *Monday's* Morning.

Under the Law, the latter Part of the day, preceding the Sabbath, was called *the day of Preparation for the Sabbath*, Luke xxiii. 54. intimating, that it is our Duty to prepare for the Sabbath, before it come, and to do it upon the day preceeding. Likewise, we find that *Nehemiah* ordered the Gates of *Jerusalem* to be shut, when it began to be dark before the Sabbath, *Neh.* xiii. 19; thereby teaching us, timeously to give over our Trafficking

and worldly Busines on the Evening before the Lord's-day, and not to follow our Busines too late, lest our Thoughts be too much embarrassed with secular Affairs, and we thereby indisposed for the religious Duties of the ensuing Holy-day.

3dly, It would be a good way to prepare for the Lord's-day, sometimes to take your Children and Servants on the Saturday's Night, when you call them together for *Family-worship*, and instruct them concerning the End and Institution of the Lord's-day, which is approaching, and the Nature of the Service that is requisite upon it. The Lord commends *Abraham*, for commanding his Household and Children after him, to keep the Way of the Lord, Gen. xviii. 19. And he frequently directs the Israelites to instruct their Children concerning the Meaning of their Rites and Observations; and particularly concerning the *Passover*, he saith, Exod. xii. 26, 27. *And it shall come to pass, when your Children shall say unto you, What mean you by this Service? That ye shall say, It is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, &c.* So, in like Manner, concerning the Observation of the Lord's-day, you should tell your Families, *The day of sacred Rest, now approaching, is a Memorial of God's wonderful Love to us, that, when we were lost and undone by Sin, cursed by the divine Law, and excluded out of God's Rest, our Lord Jesus Christ undertook a great Work for us, to make up our Peace, become our Surety, and bear the Curse and Wrath due to us; and when he had so done, and finished his Work of Redemption, he, on the first day of the Week, entered into his Rest by his Resurrection, and thereby made known to us, that we should keep this day as a day of holy Rest to him, in Remembrance of his glorious Work, and as a Pledge of our celebrating an everlasting Sabbath with him above.*

above, in admiring his Love, and singing his Praise: And therefore let us make suitable Preparation for this solemn day, and the Duties of it. Alas! the Omission of such Instructions as these to young Persons, doth cause the Observation of this day, with many, to be built only on Custom and Example: And hence follows the great Neglect of Sabbath-Sanctification, which is so common amcng us.

4thly, If ye would prepare for the Sabbath, call off your Thoughts timeously on Saturday's Night, from worldly Cares and Business, that ye may think on the great Work of the approaching day, and labour to put your selves in as solemn and serious a Frame, as if ye were to die, and step into Eternity, and clear Compts at God's Tribunal, or as if ye were visibly to tryt and meet with God, and solemnly treat with him concerning your Salvation.

As godly Nebemiah took care to shut the Gates of Jerusalem on the evening before the Sabbath, that no burdens might be carried in on the Sabbath Day: So secure you the gates of your Hearts on the Saturday Evening, that no worldly Thing may enter to disturb you in the performance of the great and solemn Duties of the Sabbath.

5thly, Look back on the bypast Week, and examine your Actions therein as particularly as ye can, and repent for all the Sins thereof, whether Omission or Commission; and flee to the Blood of Christ to be cleansed from the Guilt and Filth of them, that so ye may be prepared to appear before a holy God, who is of purer Eyes than that he can behold Iniquity. O seek to get all Quarrels thro' the week removed, that ye may have a reconciled God to meet with upon the Sabbath.

6thly, Study to have a deep Sense of your Wants upon your Spirits, that you may get suitable Supplies for them upon the Sabbath. If ye were going to a great Market next day, ye would be thinking the Night before, what ye wanted or needed

needed thereat. The Sabbath is the great Market-day for your Souls, when ye may hear Christ crying as Rev. iii. 18. *I counsel thee to buy of me Gold tried in the Fire, that thou mayest be rich; and white Raiment, that thou mayest be clothed, &c.*

3dly, Think upon the great Design of the Sabbath, the Commemoration of Christ's redeeming Love, and entertain serious and thankful Thoughts of the Goodness of God manifested in the glorious Work of Redemption; and, with godly Nehemiah, *Neb. ix. 14.* bless God for giving you the Sabbath, since it is such a pleasant and profitable day for the Soul.

4thly, Beg earnestly for God's Help to sanctifie the Sabbath, and that God may put you in a spiritual Frame for the Work thereof, and that ye may have Grace to leave all your worldly Cares at the Bottom of the Hill, while ye go up into the Mount to worship God, and return again to them. Beg that the Sins of the bygone Week, and the Improvement of former Sabbaths may not hinder God's Presence upon the ensuing Sabbath. Pray that Ministers may be directed to a suitable Word for your Souls Ease, that your Hearts may be prepared, your Enemies restrained, and God's Ordinances blessed, so that it may be a good day, *a day in God's Courts, and better than a thousand elsewhere.*

And then having so ordered and disposed Matters, lay your selves down to sleep in Christ's Arms, and under his Protection, leaving your Hearts in Heaven, that when ye awake next Morning, ye may be still with God. Study to sleep, as well as eat and drink, *to the Glory of God.* Go to Bed with this Design, that your Bodies may be refreshed and fitter to serve your Souls in the Service of God upon the ensuing day.

Concerning

Concerning the Duties of the Sabbath.

As to the second Thing proposed, What Things are requisite in doing the *Work of the Sabbath*, when it is come? This is a large Subject; I shall reduce all I have to say upon it, to three Heads.

First, What is necessary before the publick Worship,

Secondly, What is necessary in Time of publick Worship.

Thirdly, What is to be done after the publick Worship is over.

As to the first, take these Directions.

I. When ye awake on Sabbath Morning, rejoice at the Approach of this blessed day, as the Birds chirp and sing at the Dawning of the Morning's Light, so let Believers account the Light of this day sweet, as being a day of signal Mercies, a day of Communion with God, a day wherein the Spirit's Dews fall upon the Soul. As *Abraham rejoiced to see Christ's day*, John viii. 56. So ought ye this Morning, saying with the Psalmist, *Psal. cxviii. 24. This is the day the Lord hath made, we will rejoice and be glad in it.*

II. Let your Souls be breathing forth holy Meditations and Ejaculations upon your very first awaking: Lift up your Hearts in Thanksgiving to God for that comfortable Rest and Sleep he hath vouchsafed to you the Night past; for *it is he that giveth his Beloved Sleep*, and who reneweth his Mercies to us every Morning. Likewise give up, and dedicate your selves wholly to God and his Service this day; and, betwixt your waking and rising, you may have such Meditations as these, —— *O if I could say this Morning with Isaiah xxvi. 9. With my soul have I desired thee in the Night, and with my spirit within me.*

within me will I seek thee early. —— Let me this Morning awake early from Sin to Righteousness, 1 Cor. xv. 34. or that in Rom. xiii. 11, 12. It is high time to awake out of Sleep. —— The Night is far spent, the day is at hand; let me cast off the Works of Darkness, and put on the Armour of Light. Or, think on your awaking out of the Sleep of Death, and rising out of the Grave at the Sound of the last Trumpet, what a solemn wakening that will be! Or, think of God's Goodness to thee, that thou awakest in Life, Health and Safety, this Morning, say, *What a Mercy is it, that God has kept my House from Firing, and falling on my Head!* That he has chained up Satan my Enemy, that he could neither hurt nor fright me in a visible Manner! Many have lien down this Night without Sleep, and been full of Tossings to the Dawning of the day; but, blessed be God, I have laid me down in Peace, I have slept and waked again, and my Sleep hath been refreshing. How would I value this Mercy, if I were in Sickness, and could not get Sleep! — Many have lien down and slept, but never waked again in this World; their first waking has been in Eternity, and, O! how sad, if it be in the Flames of Hell. But, O! what shall I render to the Lord, that I wake again in the Land of Prayer, and of Hope; and upon a Lord's-day Morning, wherein I hope to hear again the joyful Sound, and see his Power and Glory in the Sanctuary.

If it is a Summer Morning, when the Sun may be up and shining when thou awakest, then think, *Christ the Light of the World rose early this Morning from the dark Grave, wherein he lay buried for my sake.* The Sun of Righteousness was up this day before the Natural Sun, —— Or think, *This is the day wherein God said, Let there be Light, and it was so: Is the Light so sweet, and is it so pleasant a Thing for the Eyes to behold the Sun?* O! How much more to see Christ the bright

Morning

Morning Star this day by the Eye of Faith, to see the Sun of Righteousness shining in the Firmament of Gospel Ordinances? Let me rise and prepare for this Sight; O! that my Eyes may be cleared, and the Mote taken out of the Eye of Faith, that I may this day see him, in Comparison of whom, the Sun is but a dark Cloud of Earth. O my Soul, rise from the Earth this day, get the Moon under thy Feet, and cloath thy self with the Sun, draw nigh to God in Christ, and set thy Affections on Things above; thou art capable of Communion with God, do not debase thy self in raking always in the Dunghill of this World, in licking the Dust with the Serpent, or feeding on Husks with the Swine, as if thou hadst no higher End to serve than the World. Why wilt thou ly among the Pots, and wallow in the Puddle, when Christal Streams are so near?

Or think, How happy are the Angels, who are exempted from the Necessity of Sleep! They never rest, nor weary of God's Work, but praise him Day and Night. Behold the Sun never wearies to serve his Creator: How many Thousand Miles has the Sun travelled since the last Night I went to rest, that he might bring the Light of a new Lord's Day to me a poor undeserving Creature! And, shall not I rise with Ghearfulness to celebrate this Day, and serve my God and Saviour upon it? It is a Mercy the Natural Sun is risen; but a far greater, that the Sun of Righteousness is up, and hath ascended to his Meridian, that he may the better diffuse the Influences of Light and Heat upon poor cold and blind Souls, such as I am: I will get up this Day, and ly in his Way as he passeth by, and cry with the blind Man, Son of David, have Mercy upon me. Lastly, The Morning Sun may mind thee of the Danger of secure Christless Souls. The Sun shone bright that Morning on Sodom that it was destroy'd: Little did they think that fair Morning,

Morning, that the Clouds would gather on a sudden, and drop Fire on their Heads: Neither knowest thou O. Christ's Sinner, what a Storm of Wrath may fall on thee before Night: Wherefore flee presently out of this Sodom of an accursed State, to the *Zoar of Christ's Righteousness*.

III. Rise full as early this day as on other days; and be as soon at God's Work this day, as you are at your own Work on other days: God is the best Master, his Work the sweetest, and his Wages the greatest. Yet alack! there are many who ly long on the Morning of the Lord's-day, they are loath to rise and fall to God's Work; when they rise, they have not Time for *secret and Family Duties* before the publick Worship: So that they are either slightly performed, or wholly neglected. O foolish Sinner! dost thou think thy worldly Business more worthy of thy early Rising, than thy *spiritual Employment*? Or, wilst thou shew greater Regard to thy worthless Body, than to thy gracious God, and thy precious Soul? You are Thanks to God, that you have had the *hastiest Week* for your own Affairs, and that now you have the Prospect of another for them; and that God lets you see the first day of it; but O consider, that your Creator and Redeemer puts in for some Time with you; all your Time is not your own; neither is it in your own Hands. God alone is the Author and Disposer of it: Well then, now is the Time; this is the Day that he requires. O let him have it wholly, seeing he gives you six Times as much for yourselves. And grudge him not the Morning of his own day. — Remember that Promise, *Prov. vii. 17.* *They that seek me early shall find me:* In the Morning the Spirits are most fresh and lively, and fittest for *Contemplation and Prayer*: We are told, *Exod. xvi. 13.* *That in the Morning the Dew and Manna fell:* wouldst thou have the Dew of a Bathing to fall on thy Soul, and to make thee as a

tered Garden? then rise early to wait for it. This was the Practice of the Saints, *Job* rose early and offered his *Sacrifices*, *Job* i. 5. *David* prevented the Dawning of the Morning with his *Prayers*, *Psal.* cxix. 147. *Christ* rose early this day before the Sun. And for what End did he rise? Even to justify and save his People. O Believers, did your Saviour rise early this Morning to justify you, and will you not rise early this day to glorify him? This is the great Design of the Sabbath. And the xlii Psalm, which is entitled, *A Song for the Sabbath-day*, saith, *It is good to shew forth God's loving Kindness in the Morning*. Timeliness at God's Work on this day, or Diligence in it, will not prove prejudicial to Health; for since God hath pronounced a special Blessing upon the Sabbath, you have Ground to expect that less Sleep, Food and Refreshment, than at other Times, will be blessed for your Support in his *Work*, and that you shall live in the doing thereof.

IV. When thou art up, hasten to put on thy Cloaths, and spend as little Time this day in dressing thy self, as possible, that you may have Time for *secret Duties*, and retired Converse with God. But since the Body must be cloathed this day, let your Thoughts be well employ'd in the Time thou art doing it: Think on Sin, that was the Cause of your Soul's Nakedness, and of your Body's Need of Apparel. Remember from whom you have your Cloaths, to cover, keep warm, and adora your Bodies, even from God, it is his *Work* and his *Flax*; therefore give Thanks to him for your Raiment, as well as your Food. And tho' your Cloaths be not so fine as ye would wish, yet mind, that *these of whom the World was not worthy, wandered about in Sheep Skins and Goats Skins*: And if you be not so outwardly splendid as others, seek that Decking which will make you all Glorious within. When others are following vain Fashions, seek

ye to be covered with the Robes of Christ's Righteousness. And since you are this day to make a solemn Appearance before God your Heavenly Father, you must be sure, like Jacob, to come in the Garments of your elder Brother, otherwise ye cannot expect your Father's Blessing. Put no Confidence in your own Righteousness; for it is no better than Rags, or a Garment full of Holes, the least whereof is sufficient to let in the Curse of God upon you." Therefore, put on the Lord Jesus, if ye would this day appear before God, and be accepted of him. Take Care also, that your Bodies this day be gravely and decently apparelled, and beware of Pride and Vanity this way, if ye would have God to own you; the Adorning which he recommends, is not that of plaiting the Hair, wearing of Gold, and putting on of Apparel, but the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God, of great Price, 1 Pet. iii. 3, 4. Most People on the Sabbath, are concerned to adorn their Bodies with their best Cloaths; but alas! who among you is careful to attire his Soul as he ought on this day, when he is going to meet the blest Redeemer of Souls, the King of Glory?

Mind your Souls chiefly this day, and take care whatever you be doing about your Bodies, that your Hearts be employ'd in spiritual Meditations: Do you comb your Head? You may think how numerous your Sins are; they are more than the Hairs of your Head, so that none can reckon them, Psal. xl. 12. And to be sure, if ye cannot reckon them, you are far less able to reckon for them. Do ye wash your Hands? Think on the Necessity of washing your Hands in Innocency, that so ye may compass the Altar of God: For these that would ascend the Hill of God, and stand in his holy Place, must have clean Hands, and pure Hearts: Holiness both

both in Heart and Life, is absolutely needful, in order to our enjoying Communion with God in Ordinances.

V. As soon as possibly thou canst, retire this Morning for the Duties of *secret Prayer, Praise, reading the Word, Meditation, and Self-Examination*. Much of the Sabbath, and especially the Morning of it, should be spent in *Praising and Thanksgiving*, upon Account of God's Goodness both common and special, manifested in the Works of *Creation and Redemption*. It is a most necessary and proper Duty, to shew forth God's loving Kindness on the Sabbath Morning, *Psal. xcii.* *2.* *Thanksgiving* is the great End of the day, and of the Mercies of it; *the Redeemed of the Lord*, ought this day to sing, *His Mercy endureth for ever, Psal. cxi. 2.* for God sent his Son to redeem us for this very End, that he might have from us the *Praise of the Glory of his Grace, Eph. i. 6, 12, 14.* And if you deny him Praise, you do what you can to disappoint him of the Design of this wonderful Work. Many serious Souls think the Sabbath should be spent only in *Prayer, Mourning, Mortification, &c.* and almost wholly neglect the *Duty of Praise*, which ought to be the Principal, and wherewith God is best pleased. Remember, that *Praise* is not only the *End of the Day*, but the *End of your Lives*; yea, the Design of all God's Works; God made Man the Tongue of the Creation, to Trumpet forth aloud, what the rest of the Creation do but silently whisper.

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DIRECTIONS in performing the foresaid Duties.

BEFORE I proceed further, I shall give some special Advices concerning the Duties of *secret Reading, Prayer, and Self-searching.*

## I. Of Reading the Word.

1st, As to the Reading of God's Word, if ye would do it with Profit, then, 1. Look up to God for his Blessing upon it, when you begin, pray that he may open your Eyes to see the Wonders of it, and that he may open your Ears and Hearts, to hear and comply with it as the Voice of God.

2dly, In reading the Word, quicken thy self to all possible Attention. As Children will rouze up themselves at the reading of their Father's Will, out of Expectation of some Portion or Legacy bequeathed them therein by their Father: So ought thou to rouze up thy self in reading of the Word, in regard of the many rich and precious Legacies which our Saviour hath bequeathed to thee, in that last Will and Testament of his, sealed by his own Blood.

3dly, Read the Word with holy Reverence, as if Jehovah himself stood by, and spake these Words unto thee; for Reading is a Kind of holy Conference with God. And therefore ought to be gone about with a holy Aw and Concern. I do not mean that this Reverence is to be shewn to the Paper and Print, but the Matter contain'd therein; tho' even these, as the dead Bodies of Saints, ought not to be used dishonourably, as I have heard some graceless Merchants do, by rolling up their small Wares in Leaves of the Bible. Is this like the Practice of the ancient Martyrs, who made more Account of a Leaf of the Bible than of a Treasure? And indeed the Leaves of the Bible, in some Sense, are the Field where the Treasure is hid, and the Pearl of Price may be found: They are the swaddling Cloaths of the Holy Jesus: And therefore, in the next Place,

4thly, Have an Eye to Christ in every Thing ye read, for he is the End, Scope and Substance of

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the whole Bible, and every Thing in it is reducible to him.

5tly, Read it with Application to thy self, as if God spoke to thee by Name and Surname in every Line of it. Read it as if it were a Letter sent straight from Heaven to thee, to warn thee against Sin, and to perswade thee to Faith and Holiness. Let us accept of its Reproofs and Admonitions with Thankfulness, and say, What a Mercy is it that we may read our Father's *Will* in our Mother-Tongue, and that God speaks his Mind so plainly to us in his *Word*?

6tly, Mark the special Passages of the *Word*, either these that are most important in themselves, or most applicable to you. Mark the Duties enjoined, and Sins forbidden, with the Promises to the one, and Threatnings against the other: Fasten these upon your Memories, and hide them in your Hearts, meditate on them, and pray that God may keep them in your Minds, ready for Use against the Time of Need.

## II. Of Secret Prayer.

As for *Secret Prayer*, take these Directions, if ye would speed in it.

I. See that ye be *new Creatures* and *born again*, if ye would pray aright; a Child, while in the Womb, cannot cry, so no more can you cry, *Abba, Father*, while in the Womb of a natural State. An unconverted Man's Prayers, are not accounted Prayers before God: The long Prayers which *Paul* had, while a *Pharisee*, were not reckoned Prayer at all; but when he is a converted Man, we are told then, with a *Behold, that he prayed*, *Acts. ix. 11.*

II. Be frequent in this Duty, for your Needs are many; God hath erected the *Throne of Grace for the Time of Need*, *Heb. iv. 16.* And he hath left the more *Needs* upon us, that he may the oftner

hear from us ; he loves to hear his Peoples Voice, and great Need have we to let him oft hear of it ; for we have many Lusts to be subdued, many Graces to be strengthned, many Doubts to be refolved, and many Grievances to be redressed : Therefore be frequent in your Addresses to God. Frequency begers Familiarity, and Familiarity Confidence ; we go boldly to his House we often visit. Eusebius tells us of the Apostle *James* Surnamed the *Just*, That he kneeled so oft, and so long in secret Prayer, that his Knees became as Callows, and insensible as a Camel's. And he tells us of the first Christian Emperor, *Constantine the Great*, that he kneeled very much in secret Prayer : And for an Example to others, that he had his Image in his Coins, Pictures and Statues, represented in the same praying Posture, with his Hands spread abroad, and his Eyes lift up to Heaven. King *David* was frequent in this Exercise, *Psal. iv. 17.* *Evening, Morning, and at Noon, will I pray and cry aloud.* And if that be not enough, he says, *Psal. cxix. 164. Seven Times a day will I praise thee, because of thy righteous Judgments.*

III. Affect Privacy and Retirement in it, strive to let no Ear hear but God's ; for his Ears are open to the most whispering Prayers that can be put up : Not that we should be ashamed of our Duty, but that we may evite Misconstruction, and hide Pride from our Eyes : For when there is a Desire that Men should take Notice of our Prayers, God takes no Notice of them, unless it be to abhor and reject them. But if you be so circumstanced, that you cannot pray without being observed, you cannot help it ; for it is better to hazard the Censure of others, than the Neglect of Prayer : Only take care there be no Ostentation in the doing of it.

IV. Pray with holy Aw and Reverence of God, before whom ye fist your selves : Labour for as much Devotion and Seriousnes in Prayer, as if ye were

were taken up and presented before God on his Royal Throne, with Millions of glorious Angels ministering to him ; or, as if ye saw Death and the Grave on the one Hand, and Heaven and Hell on the other ; or, as if ye heard the Saints singing in Heaven, or the Damned roaring in Hell : Do ye not believe these Things as well as if ye saw them ? And why are ye not as serious as if ye did see them ?

V. Study to pray in Faith, eying the Power, Mercy, and Promise of God, and relying upon the Mediation and Righteousness of Jesus Christ ; for these who pray thus, shall not seek God in vain. This Kind of Prayer is like Jonathan's Bow, *2 Sam. i. that never returns empty.*

VI. Pray with Fervency and Importunity : Why ? for ought ye know this may be the last Sabbath you may see, the last Sermon you may hear, and the last Prayer you may put up. Pray therefore as a dying Man would and should do. Remember how fervent ye have seen some dying Persons in Prayer, and labour for the same Frame and Fervency. You should seek this day to have such a Feeling of spiritual Wants, and to have your Bowels so pinched with a Sense thereof, that like the hungry and almost starved Beggars, you may cry aloud for the Bread of Life. Let your Prayers be the Travail of your Souls, and not the Labour of your Lips. Let your Hearts be suitably affected in all the Parts of Prayer ; never leave Confession without some Sorrow for Sin, nor Petition without some Sense of the Worth of Mercies ; nor Thanksgiving without some Solace and Joy in God, the Author and Fountain of all our Happiness. Let your Affections correspond with your Expressions, and continue instant in Prayer. You ought this day, like Samson, *Judg. xvi. To bow your selves with all your Might in Prayer, to pull down the Pillars of Dagon's Temple, and the strong Holds of Sin in your Souls.*

up your Hearts with your Hands to God in the Heavens, and stir up your selves to take hold of him: Cast your selves down at his Feet, and say as once a great Man did to his Prince, *I am resolved never to rise, till I obtain Mercy.*

VII. Use Arguments with God in Prayer, either taken from God's Power and Mercy, or from your Misery and Necessity: Dost thou doubt if thou be converted? then ly sobbing before God, like that Leper, *Match.* viii. *Lord, if thou wilt, thou canst make me clean, q. d.* Lord, thou mayst do as thou wilt, but this I know, tho' thou shouldest never help me, that thou canst do it. Thou hast Power enough, yea, it is easie for thee, and will be no manner of Trouble to thee to change my Heart, and give me an Alms of Mercy. Thou hast Mercy as well as Power; I have heard a good Report of thy Mercy, *That the King of Israel is a merciful King, and delights not in the Death of a Sinner, and that his Mercy endures for ever.* Lord, here a poor condemned Rebel come in upon the Proclamation, to accept of the King of Heaven's Indemnity: I lay my self at thy Feet, content to accept of Mercy upon any Terms; *Hast thou not one Blessing for me, even for poor me, O my Father?* If there be not enough of Merit in Christ to save me, I do not seek Salvation; but in him I know there is a Fulness of *Redundancy*, a Treasure that cannot be emptied. And Lord, art thou not willing as well as able? Hast thou not opened thy Side, that I might look in and see the Yearning of thy Bowels, yea, I have heard them many Times sounding towards lost Sinners: Why then should I go dwell with everlasting Burnings? *What Profit, Lord, is there in my Blood? The Dead cannot praise thee, they that go down to the Pit cannot celebrate thy Goodness.* Is it not better to make me a Friend, than let me be an Enemy? Is it not better that I should eternally sing thy Praise, than live for ever blaspheming

blaspheming thy Name? Lord, what shall I do to be saved? Is there no Balm in Gilead for a wounded Soul? Is there no Hope for a distressed Sinner? Is there no City of Refuge for a pursued Criminal? Lord, I am come like a starving Beggar to the last Door for Relief, if thou help me not, I must perish at thy Threshold, I can go no further. Could we believably make Use of such Arguments as these? Christ's pityful Heart would burst out in midst thereof, and say to us as to the Woman of Canaan, Matt- xv. *O Woman! great is thy Faith, be it to thee even as thou wilt.*

VIII. As on Sabbath Morning we should address God with more *Solemnity* and *Intenseness*, and with greater *Length* than ordinary; so also with special *Petitions* for the day --. 1st, Pray for your selves, that God may give you Hearts and Frames, to *sanctify a Sabbath to the Lord*, that he may prepare your Hearts for hearing, strengthen and sanctify your Memories, go alongst with you to the *Sanctuary*, and allow his Presence there. Before you enter upon the publick Work of this day, labour to get your Hearts possessed effectually with these Truths, that God must work his own Work in thee and for thee, or it will never be done; and without him you can do nothing. That there is no healing Virtue in the *Waters* of the *Sanctuary*, unless the Angel of his Presence descend and move them: That as in the first Creation, the Spirit moved on the *Waters*, and then the living Creatures were formed, so the Spirit must move upon the *Waters* of *Ordinances*, before they can produce or increase spiritual Life. And as he must move upon the *Ordinances*, and give Virtue to them, so he must move upon your Souls in attending on them. Pray earnestly then, that God may give you his Spirit to prepare you for hearing of his Word, and to assist you in hearing, and particularly, that he may give you Attention to hearken, Understanding to conceive, Wisdom to apply

apply, Judgment to discern, Faith to believe, Memory to retain, and Grace to practise what you shall hear ; that so the Word may prove unto you *the Saviour of Life unto Life, and not the Saviour of Death unto Death.* Be so intent for Christ's Presence this day, that no Lord's-day may satisfy you without the Lord of the day. O what is the best day that ever was without the ancient of days ? What are the Ordinances of God without the God of Ordinances ? What are the Assemblies of Saints without the Master of Assemblies ? What's a Sermon without a Saviour ? What's a Communion Table without Communion with God ? What's a Sabbath-day without the Lord of the Sabbath ? Protest therefore in a humble but an importunate Manner, that you will be satisfied with nothing this day, without his Presence, say with Moses, Exod. xxxiii. 25. *If thy Presence go not with me, carry us not up hence.* And cry to him with the Church. Isa. lxiv. 1. *Oh that thou wouldest this day rent the Heavens, O that thou wouldest come down, that the Mountains might flow at thy Presence.*

2dly, Pray for him that dispenseth the Word, that God may open to him, both a Door of Utterance, and a Door of Entrance ; and particularly, that God may direct him to speak something that may be suitable to your Case : It is a great Loss to your selves, as well as to Ministers, that you pray so little for them ; What is the Reason that many times Ministers are straitned in Delivery, do not reach your Hearts, nor speak closely to your Case, it is because ye pray not for them, mind that sad Threatning, Ezek. iii, 26, where the Spirit saith to the Prophet, *I will make thy Tongue cleave to the Roof of thy Mouth, that thou shalt be dumb, and shalt not be to them a Reprover, for they are a rebellious House.* O pray against this sad Judgment, and beg that God may loose the Ministers Tongue, and put a Word in his Mouth for

for you. Can you expect a Blessing on your Food, when you will not so much as seek it from God, by praying for him, that is, to break the Bread of Life to you?

3dly, Pray for the whole Congregation, that the Sabbath may be *a day of the Son of Man, and a day of God's Power unto them*: Pray that Christ may mount the white Horse of the Gospel, gird his Sword on his Thigh, and ride in Triumph among them, that the Arrows of his Word may be sharp and pierce Hearts. Beg that some may be Convinced, others Strengthned, and others Comforted: Pray that God's word preached, may not only be as a *lovely Song to the Hearers, as Ezek. xxxiii.* but also as a *lively Song to them, that many may have it to say, as David Psal. cxix. 50. Thy word hath quickned me.*

IX. You must take Care, that your *secret Prayers on Sabbath Morning* be early and seasonable, that they interfere not with *Family Worship*, which ought this *Morning* to be timeously performed before the *publick Worship* begin, for one *Duty* must not jostle with another, every *Duty* is beautiful in its *Season*. And in *Family Prayer* you must be more solemn, and particular, than at other Occasions our *Sacrifices* this day ought to be doubled. O ! it were happy, if *secret and Family Duties* were our *Souls Delight* on this day; and if we had such spiritual Skill to perform them, that they might be *Helps, not Hinderances, to publick Ordinances*.

Lastly, Having this *Morning* put up your fervent *Prayers to God*, you ought to look and wait for a Return of them through the day; a wise Merchant that sends a Ship to the Sea, will enquire after her, *Prayer* brings your Food from afar, look what becomes of it? If you present a Petition to a Prince, you wait what Answer will be returned, and are ye not much more concerned

in this Case to do it? If you look not after your Prayers, it is a Sign you have little Sense of your Needs; little Sense of the Burden and Yoke of Sin; little Sense of the Preciousness of Christ, or the Excellency of these Mercies you have been seeking. You ought this day to be able to say, as *Psal. xxv. 5.* *On thee do I wait all the day.* Your Souls should be still panting after God and the Light of his Countenance, saying, *O that I may this day behold the Beauty of the Lord, O that I may see his Power and Glory: O that I may taste that he is Good: O that I may hear his Voice, may bear his Image, be brought into the Chamber of Presence, and see him through the Latess of Ordinances.*

If you would have a gracious Return this day, ye must be looking above *Ordinances* and *Duties* to him, who is the *Dew to Israel*, and expect the heavenly Rain from himself, otherwise your Fleece will remain dry, for all that Men or Angels can do. Therefore plead with God that he will bless & concur with the Means, and *Breathe upon your dry Bones*, without which the Breath of Men can never make them live.

### III. Of Self-searching.

As to the *Duty of Self-searching*, it is very necessary on the *Sabbath Morning*, in Order to prepare your Souls for the work of the day.

Ist. Enquire into your own State, try whether ye be in Nature or Grace, that when ye hear the word, ye may know what belongs to you: For, if ye be ignorant of your Condition, you may apply *Promises* for *Threatnings*, conclude for *Heaven*, when ye are *Heirs of Wrath*, perswade your selves of the *Love of God*, when ye are in a *State of Ennity*.

II. Enquire into your particular *Necessities*, what are these *wants* ye would have supplyed by the *word*, these *Sins* and *Lusts* ye would have slain by

by it, what are these weak *Graces* ye would have strengthened by it? What are these *Doubts* ye would have resolved by it, and these *Heart-Plagues* ye would have cured.

III. Enquire into the *Frames of your Hearts*, and see if they be duly qualified and disposed for attending the publick *Ordinances*.

Question, *What Sort of Hearts ought we to bring with us?*

Answer, 1st. Bring *bumble Hearts*, consider that ye are Pieces of mean and vile Dust, venturing into the Presence of an *infinitely glorious God*, to hear the *Voice of the Lord that is full of Majesty*, and solemnly to converse with him, before whom the *Angels vail their Faces*.

2dly, Bring *soft Hearts*, that the *Word* may make some Impression on them; for an Arrow shot against a *Stone* sticks not, but falls to the *Ground*. Labour to get the *fallow Ground of your Hearts plowed up* and broken, before ye come to receive the *Seed of the Word*, according to *Hosea x. 12*. If ye would have the *fallow Ground plowed up*, ye must seek the Lord by *servent and Heart-breaking Prayer*.

3dly, Bring *Hunger and Thirst* with you to God's *Banqueting-house*; bring a deep Sense of *Soul-wants* and *Necessities*, and *longing Desires* to *meet with Christ in the Ordinances*: For, he fills the *Hungry* with good *Things*, when the *Rich* are sent away empty. O! for the hungry *Appetites* of God's *Children*, when we come to God's *House*, say, O! that, like a *new-born Child*, I may this day desire the *sincere Milk of the Word* for my *Nourishment*. And, O! that like a *true Child of my heavenly Father*, I may love that *Milk* best, which comes *warm from the Breasts of publick Ordinances*.

IV. Search into these *Lusts* and *Eviis* that hinder the Success of *Ordinances*, cast them out, and guard carefully against them. If ye would have God

God this day to hear your Prayers, and accept of your Sacrifices, ye must regard no Iniquity in your Hearis, ye must throw out all Bosom Lusts and Idols. Christ faith to you this day, as once he did to Judas in another Case, *John xviii. 8.* If therefore ye seek me, let these go their way: Let your Pride, Worldliness, Prejudice, &c. go away; for they bar Christ out of the Heart.

First, Throw out Worldliness, and all Thoughts about the World, that ye may, with your whole Souls this day, attend upon God: Say to the Cares of the World, as Abraham to his Servants, *Gen. xxii. Stay ye here, till I go yonder to worship God.* Suffer not a vain Thought this day to take up its Lodging in your Heart, according to *Jerem. iv. 14.* It is said of *Bernard*, that, when he came to the Church-door, he would say, *Stay here, all my earthly Thoughts:* Nay, say this also before ye come from Home. *Worldly Hearts* will hinder you from getting Good of the Ordinances; they will make the Church like the Market-place to you, full of Tumult and Distraction; they will make such a Noise and Buzzing in your Ears, that you cannot hear; or they will make you wander in Time of hearing, as these, *Ezek. xxxiii. 31.* Nay, they will make you weary of all Sabbath-work, as these, *Amos viii. 5.*

2dly, Lay aside Self-conceit, or a good Opinion of your selves, your Duties and Performances, count all these but *Dung and Loss for the saving Knowledge of Christ:* For if ye lean upon your Prayers and Preparations this day, as any Piece of Righteousnes before God; this will mar your Access to God this day, and make the Ordinances prove dry Breasts to you.

3dly, Throw out all Prejudices against Ministers, and against the Laws of Christ, and with Meeknes lay your Ear and Heart open to receive Instruction, saying with *Paul, Lord, what will thou command me?*

thou have me to do? And with *Samuel, Speak*,  
*Lord for thy Servant heareth*.

4thly, Guard against *Doubtings* concerning the Truths of God, and *Mysteries of Religion*: Let us captivate and subiect Reason to Faith, and deal with it, as *Josbua* did with the *Gibonites*; he made them *Hewers of Wood, and Drawers of Water for the Service of the Temple*: So let us make Reason subiect to Faith, and serviceable to Religion; but noways set it up as a Standard for examining its *Mysteries* by, since they are above its Reach.

5thly, Beware of *erroneous Principles*; for these will mar the *good of Ordinances* to you; while there is an Error in the Foundation, you cannot be built up in the most *holy Faith*. Christ bids us be *wise as Serpents*; and *Serpents* (they say) whatever Injury is offered to them, their great Care is to preserve their Head. Let it be our great Care then, not only to preserve our Hearts and Hands from *Sin*, but our Heads from Error; especially, when there are so many false Teachers going abroad, seeking to *pervert the simple, by fair Words and false Speeches*.

6thly, Beware likewise of *Schism and Division*, and guard against these who are Instruments to divide and scatter Christ's Sheep; do not straggle from Christ's Flock, but abide close by the Place where the *good Shepherd feeds his Flock, and makes them to rest at Noon*, and do not turn aside after the *Flocks of the Companions*, Cant. i. 1.

I refer the handling of the *Duties of Masters of Families*, as such, till afterwards, only, it ought to be their Care early to call their Families together to pray with them, and praise God; and to cause them rise as early this day as others: Let not your Servants and Children waste away this Morning in Sleep and Idleness, but call them up as early to God's Work this day, as ye do to your own upon other days.

How blame-worthy are these Families, and especially the Masters thereof, who, on *Week-days*, can rise betimes to follow their worldly Busines; but on the Lord's-day do lie longer in Bed than ordinary, giving themselves to carnal Ease and Rest? Is this to keep holy the Sabbath-day, thus to sleep and loiter away the first and chiefest Part thereof? Is this the way to accomplish the *Work of the Sabbath*, to promote the *Glory of God*, and carry on the *Work of your Salvation*? All of you have great *Work* to do this day; therefore rise early to it, as the *Israelites* did to the besieging of *Jericho*: They had been encompassing the City six days before; but we are told, *Josh. vi. 15*. That, on the *seventh Day*, they rose early about the Dawning of the day, and compassed the City seven Times: And so that day they became Masters of the City. And, according to the best Expositors, this seventh day, on which the *Walls of Jericho* fell down, was the *Sabbath*. Now, O Christian, as the *Israelites* had the *strong Walls of Jericho*, so thou hast the *strong Holds of Sin* to batter down this day; thou hast these *Canaanites* to conquer, which would keep thee out of the *promised Land*: Therefore imitate the *Israelites*, and rise early this Morning to your *Work*: The *Walls are thick*, your *Enemies strong*; if ye would expect then to conquer on the Sabbath-day, and triumph against Night, see that ye begin the *Siege early*.

And if ye would manage the *Work* successfully, you must set about, and carry it on conjunctly, as well as separately, by *Family-prayer*, as well as *secret Prayer*: And see that all in the Family attend *Family-worship* this Morning. Likewise, as Occasion offers, exhort your Children and Servants, to *prepare themselves for the publick Worship*, by the *Performance of secret Duties*, particularly, *Reading and Prayer*. When you are at *Meat* this Morning, shew by your holy *Speeches*, that your Minds

are not forgetful of the *Work of the day*. Check playing and idle talking, both in Children and Servants, and labour to engage them by your Example, to shew a more grave and serious Air in their Countenances this Morning, than upon other Occasions.

Let as many of them as can be conveniently spared, accompany you to the publick *Ordinances*, and suffer none of them to be absent therefrom, except in Cases of Necessity. Remember the fourth Command, *Thou, thy Son, thy Daughter, thy Man-servant, and Maid-servant, and all within thy Gates*. Let not the dressing of Meat for you keep Servants from the House of God this day: But see that ye be able to say with *Cornelius*, (who feared the Lord, with all his House) *We are all here present before God*.— Tho' Children be young, yet bring them with you; for they are capable of getting *Good by the Word*, sooner than we are aware. The Scripture takes several times Notice of *Little ones* in the solemn Assemblies, *Deut. xxix. 11. Ezra x. 11. Acts xxi. 5.* If we lay our Children by the Pool-side, who knows how early the Spirit of God may help them in, and heal them? Take your Families alongst with you to the Church; leave them not behind you, to come straggling to the Church, after *Worship is begun*; nor allow them to drop away, before it be ended. This is very undecent and disorderly; ye would not allow them to do so, with respect to your *Work*: If ye were going to the Harvest-field, ye would not suffer them to come or go, when they pleased: No; ye would oblige them all to be ready timously, to come forth together, and fall to their *Work* at once, and tarry till they loosed from *Work* together: And should ye not be as much concerned for God's *Work*, as for your own; for the Business of *Eternity*, as for the Affairs of *Time*?

*Concerning our going to the Church.*

In the next Place, I shall give you some Directions in your coming to the Church this day, while you are on the way to it; proper especially for you, whose Houses lie somewhat remote from it.

Having dressed your Souls, as well as may be, this Morning, according to the foresaid Directions, go forth, watching over your Hearts and Senses, having the lively Impression of God's Eye upon you; and believing that he takes special Notice of all your Thoughts, Words and Actions this day.

If you walk in Company with others, take heed to your Words, that they be favourable and suitable: O that People would guard against worldly Discourse in their going to the Church (which very much discomposeth the Heart for the publick Worship) and would talk of spiritual Subjects, of the Design and work of the day, and encourage one another to it: How pleasant would this be! This was the ancient Practice of God's People, *Zech. viii. 21.* And we see how much *David* is taken with it, *Psal. cxxii. 1.* *I was glad, when they said unto me, Let us go into the House of the Lord,* q. d. It was the most pleasant sound I heard all the Week through, to hear People encouraging one another to assemble to God's publick Worship, in God's House, upon God's day. This to him was the most pleasant Journey ever he went; he was not backward to it; he did not weary of it; nay, it was the Joy and Life of his Soul; he was glad of it. How few among us are in this Frame! Alas! instead of it, there are many in our day glad of any trifling Excuse to stay them at Home, or take them away from the Afternoon's Sermon.

If you live at some Distance from the Church, and be trysted with carnal Company by the Way, who favour nothing but the World, it is best for thee to

retire from them to thine own Meditations, lest thou be infected with their carnal and corrupt Communications: For even a *Peter*, when he is conversing and warming his Hands with the Enemies of Christ, his Heart turns Ice-cold, and frozen to Christ his Master, till a Love-blink from the *Sun of Righteousness* thawed it again.

If better Meditations offer not to thee by the Way, I shall furnish thee with some very suitable from natural Things, which are the Objects of your Senses.

If it be in a *Winter-morning* thou goest out, when the Sun is but rising, *think*, if one Sun make so bright a Morning, what a shining Morning will that be, when Christ, with all his bright Angels and Saints, shall break through the Clouds, when there shall be as many Suns as we see Stars in a *Winter's Night*? O! shall I be one of these that shall shine as the Sun in the Kingdom of my Father?

If it be in the *Spring-Time*, and when a pleasant Rain is falling on the Gras and Corns, *think*, the Sabbath should be a Grow-day for Believers. This day God is as the *Dew to Israel*. O! that my Soul may grow as the *Lily*, and revive as the *Corn*. O! that I may grow inward in Sincerity, and outward in good Works, downward in Humility, and upward in Heavenly-mindedness. Let the *Doctrine* of God's Word this day drop on my Soul, as the small Rain upon the tender Herb, and as the Showers upon the Grass, that I may wax taller in Grace, and stronger in Faith and Love. This day I should be going from *Strength to Strength*, according to *Ps. lxxxiv.* 1. As the Bee is busie in going from Flower to Flower, still gathering Honey as she passeth, so should I this day go from *Duty to Duty*, from one Ordinance to another, from Praying to Reading, from Reading to Hearing, from Hearing to Meditating;

210 *Meditations in going to the Church;*  
ditating ; still gathering Grace and Strength as I  
go.

Dost thou look to the Heavens ? *Think*, I have my Saviour and my All there ; there is the Place of my everlasting Abode. Sense tells me what the Out-side of it is ; yet that spangled Roof over my Head, is but the Pavement of that glorious Palace, where I shall enjoy my eternal Sabbath, and my everlasting Rest in Christ's Bosom. O my Soul, yonder is *Gosken*, the Region of Light ; yon twinkling Stars, shining Moon and flaming Sun, are as but Lanterns hanging out at thy Father's House, to light thee, while thou walkest in the dark Streets of the Earth. Little dost thou know the Glory, Mirth and Joy that are within : O ! what are *Worldlings* Joys to them ! O ! let my Affections and Desires this day mount thither, that this may be one of the *Days of Heaven to my Soul*.

Again, *think*, The Lord hath spread out the *Heaven as a Curtain*, *Psal. civ. 2.* and, notwithstanding of its rapid Motion, this Curtain hath continued spread near these six thousand Years, and not one Hole is to be seen in it to this day. Is not Heaven then a safe Place for me to lay up my Treasure in, where none can break through and steal it from me ? O ! that my Portion and Treasure may be there ; *that, where my Treasure is, there my Heart may be also.*

Dost thou see the Clouds ? *Think* on the day when Christ will rend and break through them ; as he went up triumphing in a Cloud to Heaven, in like manner he shall come again. Are the Heavens of such bright and pure Matter ? *Think* on the Purity of the Inhabitants thereof. There is no Room, no, not a Foot-breadth for impure Persons in the *Heavenly Jerusalem*, where the Gates are of Pearl ; no profane Sinner, no unclean Thing shall enter there.

When

When thou walkest on the Ground, *think*, This whole Earth is but my Father's Foot-stool, that he hath given me to tread on: O how glorious then must his Palace be! Yet it is mine in Christ. — Again, This Earth *hangs upon nothing*, Job xxvi. 27. O! shall I be so foolish as to hang my Hopes upon that which hangs on nothing? — Again, wonder at God's Power and Faithfulness, that, notwithstanding it hangs as a Ball in the Air, and hath had many dreadful Tempests upon it, and terrible Earthquakes within it, yet God hath kept it from moving out of its Place near these six thousand Years past.

Dost thou tread upon the Grass? *Think*, how God calls thee thereby to remember thy fading Life and withering Condition, every Step thou makest, *Isai. xl. 6. All Flesh is Grass*, and *Death* is coming with his Scythe to mow down this Grass: And tho' some Grass escape the Scythe in Summer, when it is fresh and green; yet the *Winter-frost* will wither it away; so, tho' thou escape the Scythe of *Death*, in the Summer of your Youth; yet the *Winter* of old Age will come and wither you.

Dost thou pass over a little Brook or Rivulet in the *Way*? *Think*; O! if I could say this day with the Psalmist, *Ps. xliii. 1, 2. As the Hart pants after the Water-Brooks, so pants my Soul after thee, O God; my Soul thirsteth for God, for the Living God*; when shall I come and appear before God?

Dost thou go up an Ascent? *Think*, the *Way* to Heaven is all up the Hill, *Ps. xxiv. Lord, strengthen me to climb it, without fainting or sliding back.* O! that my Soul this day may be *ascending to God*, and God may be *descending to me*.

Dost thou behold the Sea? Wonder at the ebbing and flowing of it, and at God's Power and Goodness, that sets restraining Bounds to it. How easily might that Power that makes it to flow 20 Foot, make it flow 200 Foot? And so it would overflow

our Sea-Towns and adjacent Coasts ; but the Lord's Goodness commands it back again by its Ebb.

Dost thou see a Ship in the Sea ? Think, Christ's Church is compared to a Ship ; this *World* is the Sea, through which she sails ; Believers are the Passengers ; God is her Pilot ; the Angels are her Rowers ; Faith is the Helm ; Hope is the Anchor : For a Mast, she hath, in midst of her, erected the *saving Tree of the Cross* ; the Graces are the Sails hanging thereon ; the Spirit is the Wind that fills them ; but Christ alone is the Bottom that carries all safe and sure to the Haven of eternal Rest and Felicity. O ! let my Soul lean upon no other Bottom. Again, think how mercifully Christ delivered his *Disciples*, when tossed in a Ship on the Sea, in a dark Night. My Soul is a little Ship, often ready to be overwhelmed with the *Waves of Temptations* : O then ! when it is in this *Danger*, let me awake Christ by my Prayers. Again, as it is said of the *Mariner*, with respect to his Ship, that he sails always within four Inches of *Death* ; so it may be said of the Soul, in relation to the Body, that it lives still within four Inches of Eternity : If these earthen Vessels break, then our Souls are immediately set a-drift into the bankless and bottomless Ocean of Eternity. Lord ! let not my Soul launch out into that *Deep*, while I am uncertain whether it sink or swim.

Doth it rain upon thee while the Sun is shining ? Think, if the Sun of God's Countenance shine on me, I may be well content to be wet with some Rain of Affliction : This easily doth counterbalance any other Trouble.

Art thou drawing near to the Church ? Then put up some fervent Ejaculations and Prayers for God's Blessing and Presence. Say as *Abraham's Servant* did, when he came to the Well of Water near the City, Gen. xxiv. 12. *O Lord God, I pray thee send me good speed this day. Let me not miss my Friend* ;

rand ; let it be the day when Salvation shall come to my Heart and House ; let it be the day of my new Birth, the day when my hard Heart will be broken ; let it be a day to be had in everlasting Remembrance. — As I am drawing nigh to thy House, Lord, draw nigh to my Soul, and let me have a Meeting with thee this day. As thou art to knock at the Doors of my Soul, by the Hammer of thy Word this day, Lord, come and make patent Doors for thy self, and command thy loving Kindness to break in. Lord ! open my Eyes, that I may see the Wonders of thy Law ; open my Ears, that I may hear the charming Voice of the Son of God ; open my Heart, that the King of Glory may enter in ; and, open my Lips, that my Mouth may shew forth thy Praise.

Dost thou come within Sight of the Church ? Let thy Heart rejoice to see Jerusalem a quiet Habitation, and pray that God may still create a Cloud of Defence upon every dwelling Place in Mount Zion, and upon all her Assemblies ; and that the Mountain of the Lord's House may be exalted above all Mountains. We ought to be much concerned for the Church, and prefer Jerusalem above our chief Joy. Let us do, in a spiritual way, what Simon Maccabaeus did in a natural, who, with three Years Labour, took down the Top of Mount *Acra* in Jerusalem, that no Hill there might compete in Height with the Temple of God : So let us cause the greatest Mountain of secular Interest, vail to the Mountain of the House of the Lord.

Do ye see a poor Man begging by the way ? Let it awaken your Gratitude and Thankfulness, that ye are not in his Case, and he in yours ; and that ye are not begging from him, instead of his begging from you. Hearken, how importunate some Beggars are ; with what warm and feeling Expressions do they plead ? They uncover their Sores, and shew their Maladies, and use all Methods to move

our Compassions; when we think to put them off with Excuses or Refusals, yet they follow us, and, by their Importunity draw an Alms from us; then think with your self, 'O why do not I thus with God? Why am I so careless in seeking an Alms of Mercy from him? Is not my Need greater than any Beggar\$? Is not the Alms I am seeking far better? Is not the Fulness and Pity of the Giver infinitely more? And shall I be so formal and Lifeless in *Prayer*? It was a good Counsel of one, that bade People *learn to pray of Beggars.*

As it is one of the Duties of this *day* to make Collections, and bestow Alms for the Relief of the Poor, so ye would take heed that ye perform this *Duty* in the right Manner, that ye do it not for the Praise of Men, but for the Glory of God. Pray that your Alms may be perfumed by the Incense of Christ's Merits, that they may be a *sweet smelling Sacrifice unto God*. Would you have a bountiful Alms from God this *day*, then give liberally to his Poor. Remember Christ's Eye is upon you, and noticeth from Heaven what every one casts in to his Poor this *day*, as well as he noticed the *poor Widow's casting in her two Mites into the Treasury*, when he was here upon Earth? Tho' you have not much to your self, yet you are bound to give somewhat; and if it be given in Sincerity, God will graciously accept of it, tho' it be but two Mites. Be sure this will never break you, nor waste your Substance, but rather increase it, and obtain a Blessing thereon. I pity those miserable Persons who want not Money to Tipple and Drink with, but yet have none to bestow upon God's Poor.

## DIRECTIONS Concerning the Publick Worship.

I Proceed to the second Thing proposed, *What is necessary to be done in Time of Publick Worship, and when we enter into the Church.*

1. *Keep thy Foot when thou goest into the House of God,* Eccles. v. i. e. look to thy Thoughts and Affections, which are the Feet of the Soul, by which Men go to God, and walk or converse with him. Firmly believe, and constantly remember that God's Eye is very much on thy Behaviour while thou art in his House. Therefore in the Tabernacle, which was the Place of publick Worship, it was commanded, *Exod. xxv. 37. Thou shalt make seven Lamps, and they shall light the Lamps that they may give Light.* To teach us, that nothing there could escape God's Sight ; for in his House there was always Light. Thou canst not sin in Secret there, for there are seven Lamps to discover thy Miscarriages in the Lord's House. And when the Temple succeeded the Tabernacle, God says of it, *1 Kings ix. 3. Mine Eye shall be there perpetually.* God hath an Eye, 1st, *Of Observation,* Jer. xvi. 17. to notice, with what Sincerity and Liveliness thou offerest thy Services and Performances. 2dly, *An Eye of Goodwill,* Amos ix. 4. to approve and bless you, if you worship him sincerely and faithfully. 3dly, *An Eye of Indignation,* Jer. xxi. 10. to bring Wrath on you, if you approach God irreverently, worship him carelessly, and profane his Day. Now, you may be assured of it, that God is as jealous of his Courts under the Gospel, as he was under the Law, and doth take special Notice of his Peoples Behaviour there; for he tells us, *where Two or Three are gathered in his Name, he is in the Midst of them;* Math. xxi. 20.

As you ought to have a lively Sense of God's Omnipotence, when you enter God's House, so you ought to have awful Impressions of God's Greatness, into whose Presence ye come, and a deep Sense of your Vileness and Unworthiness to appear before him: And therefore, be putting up Ejaculations to God for Acceptance in Christ Jesus. I do not mean that ye should stand up (as some do) to private Prayer in a publick Way, as the *Pharisees* did of old in the Synagogues, to be seen of Men, for which our Saviour reproves them, *Mattb.* vi. 5, 6. telling us, that secret Prayer should be performed in a secret Manner. And far less should this be practised (as some do) when the Congregation is employ'd in other Worship; for this were a confounding of Worship, and unacceptable to him who is the God of Order, and is plainly reproved by the Apostle, *1 Cor.* xiv. Alas! it is to be suspected of many that do so, that these are all the Prayers they use on Sabbath Morning for preparing themselves or their Families for the publick Worship. But if you come in before *Worship* be begun, it is very proper you have your private Ejaculations, and be lifting up your Thoughts to Heaven in a private Manner; and when ye are set down in your Seats, see if ye be able to give a satisfying Answer to that Question the Lord put to the Prophet, *1 Kings* xix. 13; *What dost thou here Elijah?* Can you say, *Lord, I have come at thy Command, to the Place where thy Honour dwelleth, to the Place where thou usest to syssie with thy People, that I might meet with thee, and get a Glimpse of thy Countenance.* Alas! it is much to be regreted, that many come to Church, they cannot tell for what End, like these *Ephesians* mentioned, *Acts* xix. 32. *The more Part knew not wherfore they were come together.* They come for nothing, and they ordinarily go away with nothing.

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But as for you, whose Errand is to meet with God, and get Quickening to your Souls, look to the Frame of your Hearts, set your selves to hear God's Word, and join in his Worship with great Reverence and Fear; consider, not only Ministers God's Ambassadors are present, but the glorious Angels are present, nay, the God of Angels himself is present; therefore say as Jacob did of Bethel, Gen. xxviii. 16, 17. *Surely the Lord is in this Place.—How dreadful is this Place! This is none other but the House of God, and the Gate of Heaven.* In every Part of God's Worship this day, whether Singing, Praying, Hearing, Partaking, study to behave as one that believes he is fisted in the Presence of the All-seeing God, as one that is working for his immortal Soul, as one that within a few days shall enter the Gates of Death, and render an Account at the Ear of the Great Judge of the World.

II. Study to be at the Beginning of Worship, that ye may be able to say with Cornelius, *Acts x. 33.* *How we are all here present before God, to hear all things that are commanded thee of God;* think not that ye are in Time if ye win to the Lecture or Sermon, tho' ye miss the Prayers that went before; for if you sinfully miss these, you have no Ground to expect Good by the whole day's Preaching, since it is by the Means of the publick Prayers that the Word is sanctified to you, and you are prepared for it; and what Good can the Word do you, if God bless it not to you? And how can you look for the Blessing, if ye come not to seek it? It is not the way to profit by one Ordinance to neglect another. To be late of coming is offensive to God, stumbling to serious Christians, and injurious to your own Souls. Alas! upon what small and frivolous Excuses do many stay back from the publick Worship, or linger in coming to it; a little Bush, a little Rain, Snow or Cold, will detain them from

from the Means of Salvation. Ye that cannot hear the *Word*, or come in Time to God's *Worship* for a little Cold now, consider what an Alteration there will be in Hell, there it will be hot enough, and you shall not have Liberty of Hearing; Did the Cold hinder you? There the Heat shall punish you for it. Doth a little Rain or Snow keep you at Home, when Christ is calling you to receive him? How then will ye endure that *horrible Tempest*, which he will Rain on Gospel-slighters, even a Flood of kindled Brimstone that will never cease nor quench?

III. When ye first see the Minister this day in the Pulpit, think, O! how welcome should I make him that bringeth glad Tidings, even the News of Reconciliation to a perishing World? Lord, how great is thy Clemency to us this day, in sending thy Ambassadors with an Olive Branch of Peace, and not a Trumpet of War in their Mouths? Considering our reiterated Rebellions and Provocations, it might have been expected we should have had a fearful Message sent us, like that of the flying Angel, *Rev. viii. ult. Wo, wo, wo, to the Inhabitants of the Earth, &c.* But instead of this, we have that sweet Message in *Isa. iv. 1.* renewed, *Ho, every one that thirsteth, come to the Waters, and be that hath no Money, come buy, &c.* And that in Verse 7. *Let the Wicked forsake his way, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, &c.* That is a joyful Sound. How then shall we escape, if we neglect so great Salvation?

IV. Study to be Devout and Reverent in the publick *Worship*, both as to the Frame of your Mind, and Gesture of your Body. It was a good Advice of one, for this End, *Fix your Eye on the Minister, your Ear on the Word, and your Heart on God.* Aw your Hearts into a holy Reverence,

by viewing the Holiness and Power of that God whom ye worship, and revolving his Titles of Majesty; so did the Psalmist, *Psal. lxxxix. 6, 7, 8.* *Who in Heaven can be compared to the Lord, &c.*—*God is greatly to be feared in the Assembly of his Saints, &c.*—*O Lord God of Hosts, who is a strong Lord like unto thee? &c.* *Make a Covenant with your Eyes,* that they gaze not about in spying your Neighbours Cloaths and Gestures, a gadding Eye is the ready way to make a wandring Heart; the Devil hath many Objects to tempt and divert us, first Men let loose their Eyes, and then away goes the Heart: *Make a Covenant with your Eyes this day,* that they neither shut with Sleep, nor wander after Vanity.—*Tho' bodily Service without the Heart profiteth little, yet the Worship of our Bodies is not to be wholly slighted;* God hath a Right to the Adoration of our Bodies, as well as our Souls, for Christ suffered for both, *1 Cor. vi. 20.* And we find Christ and the Saints in the Scripture, using reverent Gestures in *Prayer;* I dare not precisely restrict People to any one particular Gesture in *publick Prayer,* neither desire I to lay more Stress upon Gestures than they will bear, since I know Communion with God may be obtained in any Gesture; yet I must own, that it is the unhappy Effect of our Contention about Gestures, that some serious Persons, who have a devout Respect to *God and holy Things,* do yet seem more irreverent in their outward Carriage, than some who are *Strangers to the Power of Godliness,* and immoral in their Conversations: I know these place all their Religion in outward Gestures and Forms, and go no further, yet this warrants none to run to the other Extreme, to despise a decent or devout Gesture. If weakness of Nature require a Person to *Sit in Time of publick Prayer,* I do not quarrel it; but when no just Cause can be pleaded for it, I cannot say that it is a suitable Praying Posture at *publick Worship:* A

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lazy sluggish Posture in Prayer tends to bring Sleep and Drowsiness, and make us forget what we are about. Whereas, when we stand up, and universally change our Posture when publick Prayer begins, it helps to awaken People to think upon the solemn Addresses they are making to the Great God. Only let us take care, that there be no Vanity, Self-conceit, or Affectation in the Postures of our Bodies at Worship.

V. Come to hear the Word, with a sincere Purpose to obey it, and comply with the whole Will of God without Reserve, be it pleasant or harsh to Nature; be ready to perform every known Duty, and part with every known Sin, be it as dear as *your right Hand, or right Eye.* It is not enough to say, we are all present to hear the Sermon; but you must say with *Cornelius* and his Company, *Act. x. We are present to hear all Things commanded us of God;* and in a special Manner you must be ready to hear and obey his great Command, of believing on the Name of his Son, which is the great End of Preaching and Hearing. Wherefore, when Christ knocks by his Word at the *Doors of your Heart,* be ready to open, and welcome him in with Joy; say to him, as *Laban to Abraham's Servant, Gen. xxiv. 31. Come in thou blessed of the Lord,* wherefore standest thou without? Tho' alas I cannot say what follows, *I have prepared the House,* yet Lord, come in and prepare it for thy self: And tho' I be unworthy that thou shouldest come under my Roof, yet a Word from thee can cleanse and repair the House, yea, and prepare an *Upper-Room* for thy self, *Lord speak the Word and it shall be done.*

VI. Give close Attention to the Word; God leases you this day from the World, that ye may attend on the Lord without Distraction, *1 Cor. viii. 35.* How attentively would a condemned Rebel hearken to his Prince, every Word being either Life or Death to him; consider it is Matter of

Life

Life and Death to you, your Life depends on right Hearing, *Deut. xxxii. 47.* And will ye not take Heed? You would have God attentive to your Words in the Time of your Distress, and will ye not be attentive to his Words in the Time of your Health? Could a Minister tell you how ye might acquire a good Estate, or where ye might find a rich Treasure, ye would hearken to that, but for an Inheritance or Treasure in Heaven, many think it not worth their while to notice? Is not this an Argument of strong Carnality and Atheism? O if we could imitate Christ's Hearers, *Luke xix. 48.* it is said, *They were all very attentive to hear him;* the word *Attentive,* according to the Original, may be rendered, *they hanged on him,* or *they hanged their Ears at Christ's Lips!* Let us, in like Manner, *hang upon Christ in hearing of the word,* even as the Child doth upon the Breast, or as the Bee upon a Flower. There is nothing that Satan aims at more, than to divert your *Attention* in time of hearing the *word.* This Enemy of your Souls is busie every day laying Snares for you, seeking your Ruin: But O how active is he every *Lord's day?* The *Devil* is still first at Church: The Children of God never gather together, but Satan is among them. And his great Design is, to render this Engine of the *word* *Fruitless;* because, by it the strong Holds of his Kingdom have been battered and broken down. Now the *Way* hefinds most Success, is, by tempting our *Eyes* and *Thoughts* to wander, in Order to keep us from being *Attentive* in time of hearing. O then, if we would have the *Word* to profit us, let us watch against Satans *Temptations* and *Suggestions;* let us guard against *Wandering, Wearying, Drowsiness,* or anything that may hinder our *Attention:* And for those that can write quickly, to write down the Heads of the Sermon in time of hearing, is by some reckoned a good *Mean* to engage the *Attention,* prevent

prevent *Drowsiness*, and help the *Memory* afterwards, and some have found it very refreshing and edifying a long time after, to be looking over what they had written. But especially it is proper for young People to learn and use this way of writing.

VII. In a special Manner take heed to the word that suits your Case and most concerns your Soul; particularly, to that word that discovers the Sinfulness and Vileness of a poor Soul by Nature: And to that word that points out the *Misery* of the *Unbeliever*, and that shews the weight of those Curses, the *Terror* of that *Wrath*, and *Severity* of divine *Justice*, to which he is hourly exposed; and to that word that sets out Sin in its black and bloody Colours; to that word that shews your Inability to help your self out of your miserable Estate; — to that word that discovers your need of Christ, and his Excellency; Fitness and Suitableness for you; and to that word that comes close home to your Conscience, and tells you as *Nathan* did *David*, *Thou art the Man*: Thou art the poor lost Sinner that is condemned, and for ever undone, without Christ. Take heed to that word that points out your particular Sins, your predominant Lusts and Idols; take with the Charge, and cry out *Unclean, Unclean*. While hearing the word you ought to place your Sins, and especially your darling Lusts in the front of the Battle (as *Uriah*) purposely to be slain, and say, Lord, let these smooth Stones taken out of the Brook of the *Sanctuary* be thrown by so skilful and powerful a Hand, that they may sink deep into the Foreheads of these uncircumcised ones, to their utter Ruin and Destruction. And O it were happy, if while the word doth touch our Sins, our Hearts were melted like Peter's, and moved to go home and weep bitterly. O what Reason have we to weep, when we hear of the boundless Mercy which we have despised, the

matchless

matchless Misery which we have deserved, the infinite Love which we have abused, and the righteous Law which we have transgressed.

VIII. Mix your Hearing with *Faith*, i. e. Believe, 1. That it is God who speaks ; the *word* is his and not Mans. 2. That he speaks to you in particular, as if he mentioned you by Name and Surname ; put not *Reproofs* and *Threatnings* by your selves, and say *they belong to your Neighbour*, and not to you ; for this is a dangerous Strategem of the *Devil* against your Souls. But let every Man open his Ear and hear what the Spirit saith to him, and apply the *Word* particularly to himself, for the best *Plaister* that ever was made up, can do no good unless it be applyed. 3. Believe that what the Lord speaks to you by his *word*, is true and certain ; that his *Doctrine* is *Holy*, and his *Laws Just* ; that his *Threatnings* will be strictly execute, and his *Promises* faithfully accomplisht. It is for want of Faith that the *Word* doth not profit. If but as much Credit were given to the divine *Testimony and Word of God*, as we give to human *Testimony and the Writings of Men*, the *word* would have more Success and Efficacy, than, alas ! it hath on the most Part.

IX. Lay up what you hear in your *Hearts and Memories*, and be at all Pains to retain it ; for the *Devil*, like the *Fowls of the Air*, is at Hand to snatch away the Seed of the *Word* as soon as it lights, if we be not careful to hide it in our *Hearts*. Therefore it is a good help in time of *Hearing*, to be often recalling and repeating the *Heads of what has been spoke in our Minds* ; for when we hear a *Head* but once, and think no more upon it till the Sermon be done, we are fair to lose it.

X. Join cordially with the *Congregation* in singing the *Praise of God*. This is a *heavenly Duty*, pleasant to God, and profitable to your selves. Therefore be conscientious in the performing of it ;

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*sing with Understanding, and meditate upon what ye sing; sing with Grace in your Hearts; Col. iii. 16. It is Grace that sweetens the Voice in God's Ears, an old Heart cannot sing a new Song; nay, Grace must be in a lively Exercise when ye sing, according to Psal. lvii. 8. ye should cry to your Hearts and to your Graces, and particularly to Faith, Love, and Delight, as in Judges v. 12. Awake, awake Deborah, awake, awake, after a Song, &c. there should be great Warmness of Love and Affection to God, when we sing to him, according to Isa. v. 1. look well then to your Hearts in singing, mind the Matter more than the Musick, the Cleanliness of the Heart more than the Clearness of the Voice.*

*Non Vox, sed Votum; non Musica Chordula, sed Cor;  
Non Clamans, sed Amans psallit in auro Dei.*

I cannot pass some here without a Reproof, such as these, 1. Who sit dumb in the Congregation, while their Neighbours are praising God, as if the Devil had racket their Tongues to the Roof of their Mouth: Think not this Work below the greatest of you, for it is your Honour; excuse not your selves by saying, ye cannot sing musically, for if ye had any Delight in the Duty, ye would sing as ye can. 2. These who, in singing, notice the Tyme more than the Matter, and mind the Voice more than the making Melody in their Hearts to the Lord. 3. Those that absent themselves from the singing of the Psalms, who either come not in at the beginning of Worship till the Psalms be over, or rise and go out at the close, before the Psalms be sung. Would ye know whose Disciples they are who do so, they are not Christ's but Judas's; for when Christ sang the Hymn on the back of the Communion, Matib. xxvi. 36. all the Disciples were present but Judas, that slipt out be-

fore the *Psalms*; and since he turned his Back upon so sweet a *Duty*, it could not be a good Errand he was going about; it was first to betray his Master, and then to hang himself. O then, take warning and follow *Judas's Example* no more.

XI. Let none go forth before pronouncing of the Blessing. God allows none, great or small to go out before his *Worship* be ended, both Prince, and People must meet and part at the same time *Ezek. xlvi. 10*. These that wilfully depart without hearing the Blessing pronounced, and make a Custom of it, if they repent not, it is to be feared, they must one day stay to hear that Sentence; *Depart from me ye cursed; ye run away from the Blessing, but ye cannot run from this Curse.* Wherefore let us stay the Blessing, and reverently stand up (as the *Congregation of Israel* did, *1 Kings viii. 14*) to receive our share in it, hoping and praying that it may come down upon us, as it surely will, if we believingly look up to him, that commands the Blessing upon mount Zion, even *Life for evermore*.

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Concerning our Behaviour betwixt Sermons.

Having finished the work of the *Forenoon*, ye must take care how ye dispose of your selves betwixt Sermons.

1st, If the Intermission be somewhat long, and your Houses near hand, then retire to them, meditating upon what ye have heard, and fixing the *Conditions* and *Directions* into your Minds; beware of worldly Thoughts or Words by the way.

2dly, As soon as you come home, go to *secret Prayer*, and beg God's Help to improve what you have heard, that it may kill Sin and quicken Grace in you; and that God may strengthen your weak Memories to retain it, and pardon your Failings in his Service.

3dly, Eat sparingly betwixt Sermons, lest it dull your Spirits, and indispose you for the *Afternoons Work*, and see that your Discourse in time thereof be suitable to the day.

4thly, If Time allow, neglect not to call your Families together for the *Worship of God*.

5thly, If you have any Time to be alone, spend it frugally in reading, praying, or meditating; let not a Moment of it be lost, either think on what ye have been hearing, or draw spiritual Instructions from what ye see. Do ye sit by the Fire and see the Sparks fly up, *think Man is born to Trouble as the Sparks fly upward*, Job v. 7. *Sin hath filled my short Life with Troubles*; but blessed be God, that I am this day invited to come to Jesus Christ, who is a Remedy both for Sin and Sorrow.

Dost thou see a Spider in the Window, Weaving cunning Webs to catch the silly Flie, *Think Satan that cunning Enemy is doing the like for my poor Soul*? Seest thou how the Spider hides it self in its Hole till once the Flie be intangled, and then runs to seize it, and drag it into its Hole. So doth the Devil ly in wait till once Sinners be caught into his Snares, and then he lays hold on them, and bales them away to Hell with him. Again, *Think how painfully and curiously the Spiders weave their Cobwebs to catch Flies*, never considering that before their Prey be caught, both they and their Webs may be swept down by the Befom and trod in the Dust? What is this, but a lively Emblem of the curious Projects which some frame for gaining the World? What are they else but a taking great Pains to catch a Flie? And oft before it be caught, Death comes with its Befom and sweeps them and their fine Projects down into the Grave altogether, *For in that Day all their Thoughts perish*, Psal. cxlii. 4. — But O! how wise are these Souls, who are laying out all their Thoughts, and using all Means this day to

win Christ! This is a Project that will survive Death; here is Gain that Death cannot Rob them of. Thus we see how every Thing might learn us a spiritual Lesson, if we were spiritually minded.

6thly, If you be far from Home, and have not a House to which you can conveniently go betwixt Sermons, then improve your Time as well as you can, either in the Church or Church-Yard, by reading, meditating, private Ejaculations or spiritual Conferences. It is very sad to hear People in the Church-Yard this day, talking about their Markets, Coms, Cattle, and other worldly Subjects; Alas! the Devil is as busie sowing his Tares in the Church-Yard, as Christ's Ministers are in sowing the good Seed in the Church, and hath far more increase than they. Is it not strange that People should go forth from hearing a warm Sermon, yea a Sermon exactly adapted to their Souls Case, and yet have never a word of it among them more than they had been Deaf or Sleeping all the Time; but no sooner is the word out of the Ministers Mouth, but presently the *World* is in theirs.

Quest. *May not we ask or hear News this Day?*

Ans. Asking, hearing, or telling News this day is sinful, if it be done to satisfy Curiosity, to divert or put off the Time, this would be a *finding our own Pleasure*, which is forbidden on the *Lord's-day*. But if it be done, that we may know how it fares with the Church at home or abroad, and that we may get our Hearts suitably affected with the Case of Zion, as it was with *Nehemiah*, *Neb. i. 2.* I asked them concerning the Jews, and concerning Jerusalem, I say, in that Case it is lawful; for thus we shew our Concern for the *Kingdom of Christ in the World*, and hereby we may be furnished with Matter, both of *Prayer and Praise*. Outward Events and Occurrences, if rightly improved, will be so far from unframing the Spirit for the *Duties of the Sabbath*, that we may reap

much spiritual Advantage from them. Let us therefore take care to make a spiritual Improvement of the News we hear this day; for God's Power, Mercy and Justice may be seen and admired in the Occurrences of Providence, as well as in the works of Creation. Dost thou hear any News that makes thee glad? Let it excite thee to bless God for the sweet Gospel-News of Christ's coming to save lost Sinners, which thou hast been hearing this day. Let it put thee in mind what glad Tidings it will be to a Believer to hear the Sound of the last Trumpet, and the absolving Sentence of Christ his Judge. --- Dost thou hear of the raging Contentions, Divisions and Confusions that are in the World? Let it mind thee of the blest Agreement and Harmony that is among the Saints and Angels above. --- Dost thou hear of bloody Wars and Rumours of Wars? Remember the day is at hand, O Believer, when thou shalt be housed with Christ the Prince of Peace, where there is nothing but perfect Peace, Union and Tranquillity.

But in case you sit or walk alone betwixt Sermons, in the Church or Church-Yard, you may either think upon what you have been hearing, or meditate upon your latter End, which the Graves you see and tread on, loudly call you to. Think how one Generation comes and another goes, our Fathers had their day upon the Stage, and they are gone off to make Room for us; now we have our day upon the Stage, but in a little we must go off also, and give place to the succeeding Generation. As we draw on some upon the Stage, these do thrust us off it again, and we must shortly be laid with our Fathers. --- Again, think what a mortifying Sight is before your Eyes, there lies the Rubbish of a thousand Generations: What is the whole World almost, but a heap of Graves and dead Mens Bones? Much of the Ground we now tread on, as well as these Graves, was once living

living; so that we plow up and dig thro' our Fore-fathers, and must shortly turn Earth our selves to bury our Posterity. What Cause have we then to be humble? We are made of the same Metal with the Ground we walk on; God's Hands have kneaded our Bodies out of the same Clay with others, and his Fingers will crumble us again into the same Dust. --- Let us abhore Pride, for this piece of Ground will lay us all low enough in a short time, as six Foot of Air doth contain us while we live, so six Foot of Earth here will suffice us when we are Dead, and why should we boast of any earthly Enjoyments? What is it we value our selves upon? Is it our high Extract? Ah the Worms have as noble an Extract as we, nay, they are of an older Family and Rite, for every *creeping Thing* was made before Man, Gen. i. --- Do you value your selves for your Riches? Remember both the Poor, and ye shall ly down in the Dust together, and the Worms shall cover you alike, Job xxi. 26. Nay, the Body of a Beggar makes as good Dust as the Body of a King; the Grave Dust of the one smells as sweet as the other; there it makes no obeisance to it, nor keeps any distance from it.

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*Concerning the Afternoon's Worship.*

WHEN the Time for the *Afternoon's Worship* is come, see that ye return again to it in due time; think not the half of the day enough for the Service of God; remember the whole day is his; your Souls Necessities also require your attending on all *Divers of Worship*: Therefore miss no Opportunity, for ye know not when ye may meet with Christ. *Thomas*, by being absent from one *Meeting of the Disciples*, lost a joyful Sight of Christ, which the rest got, and for some time afterwards laboured under sad Doubting and Unbelief: So ye that withdraw from any of

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*Concerning the Afternoon's Worship.*

WHEN the Time for the *Afternoon's Worship* is come, see that ye return again to it in due time; think not the half of the day enough for the Service of God; remember the whole day is his; your Souls Necessities also require your attending on all *Diets of Worship*: Therefore miss no Opportunity, for ye know not when ye may meet with Christ. *Thomas*, by being absent from one *Meeting of the Disciples*, lost a joyful Sight of Christ, which the rest got, and for some time afterwards laboured under sad Doubting and Unbelief: So ye that withdraw from any of

the Meetings of God's People in the Sanctuary, have Reason to fear Plagues upon your Souls. Ye that go away unnecessarily from the Afternoon's Worship, (as many in the Country do) consider what a shrewd Sign it is, that ye have got little Good the Forenoon, and that ye are very indifferent what become of your precious Souls. Know ye not that the Loss of one Opportunity may be the Loss of your Souls? It may be, in your Absence, the Spirit who blows when he listeth, did vouchsafe a Gale, which might have melted your frozen Heart. It may be, then the Word was spoke, that, through God's Blessing, might have begun a good Work in your Soul: And when ye provoke him, by neglecting such an Opportunity, what do ye know, if ever he vouchsafe such another Gale to you all your Life again?

As for your Carriage during the Afternoon's Worship, I refer you to the foregoing Directions; for they suit the Afternoon, as well as the Forenoon.

Only there are some few Things more I would mind you of. I. If there be sick Persons who desire the Aid of your Prayers: As ye ought to sympathize with them, so ye ought also to remember God's Goodness to you, that preserves you in Health, when others are tossed on Sick-beds; that allows you to sing his Praises, while others are groaning with Pains; that gives you Liberty to attend his Ordinances, when others, better than you, are detained therefrom.

II. If Baptism be administered after Sermon, then take these Directions concerning thy Carriage on that Occasion. Beware of removing, before it is over, as many do; for this argues both a Contempt of Christ's Ordinance, which he hath solemnly institute for his Church's Good, and want of Charity to the Persons to be baptized, in that ye will not stay to pray for them, or receive them into the Communion of the visible Church: As also, it sheweth that ye have little Regard to your own Souls, in

that

that ye turn your Back upon such an excellent Mean of Edification, as this is. Ye that are guilty this way, beware of it for the future. Consider, what an irreverent and unbecoming Thing it would be, if all *would do, as ye do*: And, do you not tempt Others, by your *Example*, to go off with you?

2dly, Stay still and pray for the Members to be ingrafted, as others did for you: Pray that God may give the inward Grace with the outward Seal, and apply *Christ's Blood to the Soul*, as Water is applied to the Body.

3dly, Remember your own Baptism and solemn Engagements to Christ in Infancy. Remember whose Name ye bear, whose Livery ye wear, and whose Colours ye are sworn to: And be humbled for your manifold Pollutions, your falling short of the Grace of Baptism, and walking contrary to your solemn Vows. Examine what Fruits ye reap from your Baptism, and if you have got your Interest in Pardon of Sin, sanctifying Grace, and other Blessings sealed to you in that Sacrament, cleared up and secured: And try if ye feel the Efficacy of *Christ's Blood* represented and applied in that Ordinance, melting your Hearts, cleansing you from Sin, and quickning you to Holiness. I shall say no more in this Place, concerning our improving of our Baptism, nor of the Duties of Parents who present their Children to it, nor of these who are Witnesses; seeing I have handled these Points pretty fully in my *Sacramental Catechism*, to which the Reader is referred.

III. If you be called after the dismissing of the Congregation, and before ye return Home, to attend the Funerals of any of your deceased Neighbours, let your Words and Carriage be grave; and suitable to the Occasion; abhor that Levity and Frothiness which many shew at such Occasions. When ye draw nigh, and see the open Grave, *think, God is*

causing the Grave to open its Mouth, to warn me of my latter End, and to tell me, that I must lie in it ere long. — When ye see the Bones scattered about the Grave's Mouth, in fearful Confusion, think, My Skull and Bones will be thus lying and trampled on in a short Time, and will not be distinguished from the Bones of others: And what Folly is it for Men to be lifting up themselves, and despising others now? — When you hear the doleful Murmur that is made, by the Skulls and Clods of Earth striking upon the Coffin, think with thy Self, that it sounds forth these Words, *Remember thou must die, consider thy latter End.* — When thou seest the Grave filled up, and covered with Earth, and People departing from it, think, Thus will I be carried out, and left alone by all my Friends; and there will be none to bear me Company in this dark Cell, but the Worms, who will feast themselves on me, without any to hinder them. O! to be always humble, and mindful of Death.

Lastly, Let not the Impressions of your Neighbour's Funerals wear soon off: Some are under a little Concern at the Time; but no sooner is the Dead interred, and the Grave filled up again; but all their serious Thoughts evanish, and they return to their Sins and Pleasures, as before. But see that your Concern be lasting; go away thinking, I may be the next for whom the Grave may be opened: Therefore I will wait all the days of my appointed Time, till my Change come.

IV. If there be any publick Worship, Lecture, Catechising, or Repetition of the Sermons this Evening, let all, who can, attend the same; For as much of the Lord's-day, as can be, should be spent in the publick Exercises and Meetings of God's People. I acknowledge Family Duties and Secret Duties are likewise to be performed, and Time must be allowed for them; and it is well when Matters are so ordered, that publick and private

rate Duties do not interfere on the Lord's day. But when ever they seem to do it, let it be observed as a Rule in this Case, *The private ought to give Place to the Publick:* For it is one chief End of setting apart this day, *solemnly to acknowledge God and celebrate his Worship in the Assemblies and Meetings of Christians.*

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Concerning our Behaviour after publick Worship.

I. Come to the Third Thing, to shew what is necessary to be done after the publick Worship is over.

I. If you be going Home in Company with others, then confer together upon the Sermons you have heard by the way: For, *Deut xi. 18, 19.* ye are commanded not only to *lay up God's words in your Heart,* but to *speak of them, when ye walk by the way.* We see Christ's Hearers talk'd of the word by the way, *Luke xxiv. 32.* *Did not our Hearts burn within us, while he opened to us the Scriptures?* I know this is the Practice of the Christians in some Places, tho' I fear, there is little of this Sort of Conference among us: Instead of it, I fear it is the Talk of many when going Home, of this and the other Person they saw in the Church, or speak with about worldly Affairs.

II. If you have not Occasion for Converse, then meditate upon what you have heard through the day, *Psal. Ixiii. 10.* *God hath spoken once, yet twice have I heard it,* saith the Psalmist. That which God speaks, you should go over it again in your Thoughts, and chew the Cud upon it. Let it continue like the ringing of Bells, sounding in your Ears, after the Bells are ceased. It was a good Answer that one coming from the Church, gave to another that asked him, *If the Sermon was done.*

*Nay (says he) the Congregation is dismissed, but I hope the Sermon is not done.*

III. You may be also furnished with other occasional *Meditations* very suitable to the day, from the Things you may see by the way. —— Dost thou see the Clouds turning Black, and threatening Rain, which cause thee to mend thy Pace and haste Home; *Think surely Afflictions are Mercies to God's People*, they, like a black Cloud, causing them to mend their Pace, and long to be Home at their Father's House. If our Sun should always shine with unclouded Beams, we would not make such Haste. Should we find too much Friendship in our Inn, and Kindness in our Pilgrimage, we would be fair to forget our Father's House, and our Heritage above.

Dost thou see the Sun declining, and hastening down to Night? *Think, the Sun's Motion is very swift, tho' insensible in the mean time?* He runs many thousand Miles in an Hour, and flies with incredible Swiftnes about the Earth, carrying our Time about with him; so we (tho' the most Part be insensible of it) are flying as fast to the Grave: O then! should not our Souls be posting as hard from Sin and Wrath, to Christ our City of Refuge? Dost thou see the Sun setting, and the Darkness coming on? It hath a Voice to thee, the day of thy Life posteth to an End, the dark Night of Death comes, when thou must sit in the Grave: O! see thou have not thy work to begin, when thy Sun is setting, and thy day ended; For, when the Night comes, no Man can work, there is no Repentance in the Grave.

Is the Sky clear at the Sun-setting, so that it prognosticates a fair Morning next day? *Think upon the Death of an upright Man, the latter End of that Man is Peace?* O Believer, the Evening of thy Day shall be serene, and thy Sun shall set without Clouds: The Morning of thy Resurrection shall

be bright, and thy Eternity for ever glorious. No wonder then, tho' *Balaam wist to die the Death of the Righteous, and to have his last End like his*.

Is it in the *Winter Time*, that thou art going Home, when the Sky may be full of Stars? Consider how Glorious the Mansion of the Saints must be, since that bespangled Roof is but the Floor or Pavement of their Palace; yet that is my Home, where I hope to lodge when Night comes, and from which I shall never flit. O! How many Millions of blessed Souls dwell therein! How lightsome is their Life! and, how pleasant is their Employment! Shall I ever be satisfied till I be there?

Is it in the *Summer or Harvest Time*, when thou art obliged to go into the Field to attend and gather thy Cattle, beware of carrying an *Earthly Mind* alongst with you; but labour to learn some *Heavenly Lessons* from every Thing thou seest.

Do thy Cattle stray from thee? Think, how ready am I to wander from Christ my *Shepherd! Lord, I have gone astray like a lost Sheep*: O! seek me and find me again, suffer me not to wander as far as Hell, as I will certainly do, if thou let me alone; for of my self I will never find the way back to thee.

Doth thou see the *Sun* retiring from us, and the *Summer* going away? Mind, how the *Summer* days of Grace will at length go away, and the *Winter* of Sickness and old Age will come on: Let me be busy now, and imitate the *Bee*, who gathers her Meat in the *Summer*, and provides for the *Winter* before it come: Oh! Let me not sin or sleep away my *Days of Grace*, lest I have it to regret, as *Jer. viii. 20. My Harvest is past, my Summer is ended, yet I am not saved.*

Is it in *Harvest* when thou seest the Corns cut down thro' the Fields? Think, how Death with his *Sickle*

Sickle will cut you down in like manner, Rev. xiv. 15.

Seest thou a Tree growing? Think how the Axe of Death and spiritual Judgments, is laid to the Root of the barren Tree, or fruitless Professor.— Again, Think, how *Night* and *Day* are like two Axes hewing at the Root of the Tree of Man's Life, without Rest, when the one is up, the other is down; *every Day* a Spale flies off, and *every Night* a Chip goes, and so ere long, *our Bones will be scattered about the Grave's Mouth, as when one cutteth Wood*, Psal. cxli. 7. I see my Neighbours as cut Trees daily falling about me; I find my self beginning to totter and shake with the frequent Blows I am getting: O! that in the mean Time I may be inclining Christ-wards and Heaven-wards; for, as *the Tree falls, so will it be*.

Seest thou a *Worm* crawling on the Ground? Think upon the *Worm of Conscience that never dies, but gnaws the Wicked to all Eternity*. It is my highest wisdom to make Conscience my Friend, for it is a *Friend that sticks closer than a Brother*; it will faithfully attend us on a Death-bed, and at a Tribunal, and administer Cordials to us then. But if Conscience be thine *Enemy*, next to God himself, thou wilt find it the most terrible *Enemy* that ever a poor Soul had, thou canst neither resist it, nor fly from it: It is a *Messenger* thou canst not deforce, a *Witness* thou cannot cast, a *Judge* thou cannot decline, and an *Executioner* thou cannot withstand: Poor Christ's Sinner, it will serve instead of all these against thee. O labour to get it sprinkled in Time with Christ's *Blood*, and this will pacify it.

Again, Think, what is Man but a *Worm*? He is twice so called in one Verse, *Job xxv. 26.* what a poor weak helpless Creature is a *Worm*? It is easily crushed by the Foot, and can make no Resistance. So weak and helpless is Man, with respect to God; he is more easily crushed by the Feet of his Justice,

Justice, than a *Worm* is by ours. What Madness then is it for a *Worm* to rebel against the Creator of the World? what are the Kings and Princes of the Earth, but as so many *Worms*, crawling upon his Footstool? Each of us must ere long take up our Dwelling with the *Worms*, and say to them, *Ye are my Brethren and my Sisters.*

Again, Behold, as *Worms*, when they creep into the Earth, leave their Slime behind them about the Hole's Mouth; --- so Believers, when they creep into the Grave, leave all their Sin and Corruption at the Grave's Mouth; and their Souls ascend to God without Spot or Wrinkle.

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*Concerning our Behaviour at Home in the Sabbath Evening.*

A Soon as possibly ye can, win Home after Sermons, set about your *secret Work*, and *Family Duties*: Consider, that tho' the Sermons be over, the *Sabbath* is not over. Therefore, study to spend the rest of the *day* in God's Service, and keep still the Impressions of what you have been hearing upon your Spirits. And if ye would do this, take these *Directions*.

I. Retire presently for *secret Prayer* and *Self-Examination*: Pray over what you have been hearing, and beg, That *the Lord may keep it in the Imagination of the Thoughts of your Hearts*. This is a good Way both to help your Memories, and procure a Blessing on what you have heard. Consider, whether ye had any Thing of God's Spirit and Presence thro' the *day*. If God withdraw, then lament after him, and search into the Cause. If he shewed himself thro' the *Latess*, then bless him for it, and go on to walk in the *Light of his Countenance*.

tenance. Hath any good Motion been raised in your Hearts by the Word? Pray for the Preservation of it. Hath the Word been refreshing and edifying to you? Lay it up in your Hearts, and commit that to God to keep for you, which your frail Memories cannot retain, pleading, that God may make it forthcoming to you against the Time of your Need. Hath the Word discovered any particular Sin or Lust to you? Then bewail and mourn for it, and beg mortifying Grace to subdue and conquer it.— Have ye been negligent in Hearing? Lament it, put on new Resolutions, and cry to God for Strength. And forget not to employ your great Advocate *Jesus Christ*, to Apologize for your Weakness and Short-comings, and to separate all the Defects from your Performances, and offer them up in his Censer perfumed with the Incense of his Merits. Was thy Conscience stupid, thy Heart hard, and thy Mind carnal, while hearing a Soul-rouzing Sermon? Be ashamed of it before God, and chide with thy Heart, and say to it, *Art thou worse than Felix a Heathen?* For his Heart trembled, when he heard of Judgment to come, *Acts xxiv. Art thou worse than Devils?* for they believe and tremble, *James iii.* Oh! shall *Heathens* and *Devils* be sooner moved than *my hard Heart*? Hast thou reaped no Benefit thro' the day? Let it be Matter of Exercise and Lamentation to thee before the Lord. Let never bare Ordinances satiate thee without Communion with God therein. As *Zachæus* climb'd up into the *Sycamore* Tree to see *Jesus*, and when once he had got a Sight of him there, *he came down joyfully*; so oughtest thou to go up to the *Sycamore* Tree of Ordinances, for this Purpose, to see God in Christ; and unless this Sight be granted thee, *come down sorrowfully*. When Men go to meet their beloved Friend at a certain Place, and they miss him, *how discontentedly do they go away?* Alas! what are Ordinances without God?

God; but as a Table without Meat, a Well without Water, from which a needy Soul must needs depart hungry and thirsty?

It concerns thee to call thy self to Account for thy Frame and Carriage in Hearing, Reading, Prayer, Praise, giving Alms, and *every Duty* you have been employ'd in thro' the day. As God himself review'd *every day's Work of his*, and *saw it was good*; Gen i. so should we review every day, and in a special manner, *every Sabbath-day's Work*, and see if it be good or no. Let us judge our selves, *that we may not be judged*.

II. Read over these Portions of *Scripture* which you have heard opened, with the *Scriptures* cited by the Minister; think on them, and beg the Illumination of God's Spirit to make you understand them: we see the *Eunuch* was reading the *Scripture* upon his Return from the *publick Worship*, and God blessed it, and sent him an *Interpreter*: And if you do so, you may expect the same. He that sent *Philip* to him, will send his own Spirit to help thee; who, when he comes, brings such a divine Light amongst with him, as will make thee see the Truths of the *Gospel* with *another Eye*, and discover more in the *Word* than ever ye beheld in it before: So that, tho' ye have read the same *Chapters* and *Verses*, about Christ many Times over, yet then ye shall be made to say, O! where were my Eyes till now, that I never saw what is contained here?

III. Labour by all Means, to keep up the Remembrance and Impressions of the Word thou hast been hearing on thy Mind: Let it not be as a wayfaring Man to tarry with thee only for a Night; but let it be an Inhabitant to dwell with thee all the Week over. Hath the Spirit made any warm Impressions by the *Word* upon thy Soul this *Day*? O watch over them, and strive to preserve and entertain them thro' the Evening, and look to God for

for Help. *Oh, Lord, let me not lose the Heat of this day, in the Cool of the Evening.* Thy Word hath wrought wonderful Changes upon others, *that I may likewise experience the same, and have it to say: I went forth proud, but am come home humble; I went out careless and Hard-hearted, but am come back thoughtful and contrite in Spirit; I went to Church a Bond-slave of Satan, but am returned a Freeman of Christ.*

Poor Soul, much depends upon thy Care and Watchfulness over thy self in the Evening of the Lord's-day, that you lose not these Things wrought in you by the Word thro' the day. There are many like these Soldiers who are Victorious in the day, but lose all at Night thro' their Security and Sloth; they do not watch and stand to their Arms, but suffer the Enemy to surprize them, to beat up their Quarters, and spoil their Tents, when they are secure, dreaming of no Hazard. Many are like Hannibal, that know better how to obtain a Victory, than how to improve it when got. Watch then against the Devil, the World, and your own Hearts; and beware of losing at Night what you gain'd thro' the Day.

I shall here give some Advices, in order to the cherishing and improving of these good Motions, Convictions, or Resolutions, that may be begot in you by hearing of the Word on the Lord's-day. These are Sparks kindled by the Breath of God, therefore do not smother them, but strive to blow them up into a Flame, by Prayer and Medication.

1st, Beg earnestly, that God, who hath begun a good Work in thee, may carry it on; that these Convictions may terminate in thy Conversion here, and thy Salvation hereafter.— Cry, Lord suffer not these tender Fruits to be nipped in the Bud, or blasted in the Blossom, by Satan's frost Winds, or the World's cold Blasts; but mercifully cherish

and preserve them to *Maturity*, to the *Praise* of the *Glory* of thy *Grace*.

2dly, Consider what a crying Sin it is against God to neglect or stifle thy *Convictions*: He will treat thee as a *Murderer* if thou do it: It is *Murder* to destroy the *Conception in the Womb*. Christ also will take it as a *solemn Affront* offered to him; for *Convictions* are the *Messengers* which he sends to prepare the *Way* for his *Entry* into the *Soul*: And, will he not heinously resent it, to see his *Messengers* killed or maltreated? O! what horrid *Ingratitude* is it to Christ, after he hath opened the *Door* of our *Hearts* Half-way by *Convictions*, to have it shut against him, when he is just ready to enter; or when he is Half-way in, to be thrust back again, and have the *Door* thrown in his Face?

3dly, Consider how prejudicial it is to thy own *Soul*. The dying away of thy *Convictions* threatens the *Life* of thy *Soul*. If you quench them, God may be provoked to pass that dreadful *Sentence*. *My Spirit shall no longer strive with thee*: And so there follows a *Midnight Silence*; and thou art lost for ever. O tremble for fear of God's *Judgments*; for thy *Case* is more dangerous than others; no *Water* freezeth so fast; as that which hath been once warmed, and no *Iron* is so hard, as that which hath been oft heated and oft quenched: Therefore,

4thly, Presently strike in with thy *Convictions*, beseech God for awaking thee, when others about thee are lying in a deep *Sleep*; for visiting thee, when others are passed by: Be content to have thy *Sore* launced, and thy *Wound* searched: Suffer no other *Plaister* to be applied to it but *Christ's Blood*: Go not to heal the *Wound* of thy *Conscience*, by the *Works* of the *Law*, and thy own *Duties*; for these will at best but skin it over for a while. Neither go to shift off *Convictions* by *Delays*, as did *Felix*; for this is the *Devil's* great *Stratagem* to ruin thy

Soul. It is with the Heart as with melted Wax, if you clap the Seal to it when it is soft, it receives an Impression which abides; but if you delay, it soon cools and hardens, so that pres on it as ye will, it is to no Purpose. Let us then imitate David, who, when he was convinced of the Evil of his ways, *without any Delay turned his Face to God's Testimonies*, Psal. cxix. 59. Put forth thy outmost Strength, and stir up thy self to turn from Sin, and fly to Christ. While Conscience is stirring, the Spirit striving, Christ waiting, his Bowels sounding, and his Blood pleading; for the Loss of this Season, may be the Loss of thy Soul. God saith Thrice in one Chapter, Heb. iv. *To Day, To Day, To Day*; but the Devil cries, *To Morrow, To Morrow, To Morrow*. Surely God is wiser, and his Time fittest. *To Day* is thy living day, *To Morrow* may be thy dying day: *To Day* thou art on Earth, *To Morrow* thou mayst be in Hell; *To Day* Mercy is inviting, *To Morrow* Justice may be smiting: Therefore, while thou art called, *To Day, Hear the Voice of God and Conscience, and harden not your Hearts.*

IV. Labour to persevere in *Prayer* this Evening; do not faint in it, but endeavour with Moses *to hold up thy Hands this day till the going down of the Sun*. Our Frequency and Importance in this *Duty* is no Trouble, but a Delight to the Heart of *Prayer*. Christ saith oft this day to his Spouse, *Thy Voice is sweet, cause me to hear it*. Continue instant in *Prayer* this day, wrestling as Jacob, and saying, *I will not let thee go till thou bless me*. And as Orators, at the close of their Speech, use all their Art and Skill to move the Affections of their Auditors; so do you at the Close of the Lord's-day, put forth all your Grace and Spiritual Strength in *Prayer*, to prevail with God for a Blessing; pray this Evening, as if it were to be thy last Sabbath, thy last Night, or thy last Prayer;

Prayer; knowing, that when Death comes thou canst pray no more: For, as Death binds up the Hand that it can work no more; so it strikes dumb the Tongue, that it can speak no more, according to Eccles. ix. 10. Isa, xxxviii. 18.

V. Study to be denied to all your Sabbath Prayers and Performances: Beware of secret Trusting to them, as any Piece of Righteousness before God; for that will spoil all like the dead Flie in the Apothecary's Ointment: Say therefore this day, after ye have done all, we are unprofitable Servants. Look above all, as if ye had done nothing at all; to the Righteousness of Christ, to answer for all. See that ye join nothing of your own with this perfect Righteousness, in the Point of your Justification and Acceptance with God; for this is both dishonourable to Christ, and dangerous to your selves: Therefore beware of it. There is a Natural Piosity in the Minds of all; we much incline to stand upon our own Legs, and to have something of our own to stand upon. But is it any other Thing than Blasphemy to charge Christ's Sacrifice with Lameness, or his work with Deficiency? Or to think with our Penny to make up Christ's Sum, and with our polluted Duties to add any Perfection to the Blood of Christ, which is Infinite? Shall not we rest content with that wherewith God hath declared himself well pleased? Let us then with Paul, count all Things but Dung and Loss for Christ and his Righteousness, and desire only to be found in him.

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### Concerning Family Duties on Sabbath Night.

In the next Place, I proceed to speak of Family Duties requisite this Night, and how these are to be performed.

I. See that ye be more solemn, full and particular in *Family Worship* this Evening, than at other Times: It is pleasant this Night to hear universally the Melody of God's Praise in the Tabernacles of the Righteous. Lay out your *Family Sins, Wants and Mercies* fully and plainly before God in *Family Prayer*.

II. Confer about the Sermons, and repeat over what you have heard; for the Lord, *Deut. xi. 18, 19.* requires you not only to lay up God's words in your Hearts, but also to *speak of them when ye sit in your Houses, and to teach them your Children.* You ought also to call your Servants and Children to an Account, as to what they remember, and how they have profited by the Sermons. When ye send your Servants to the Market, you examine what Market they have made: Now the *publick Ordinances* are Heaven's free Marker for their Souls, and will ye never enquire what they have gained thereat? This way of rehearsing the Sermons is very refreshing and advantagious, and hereby one of you would be useful to another; for, what one forgets, another may remember.

III. Let Parents and Heads of Families, take some Time this Evening in Catechising and Instructing their Children and Servants, in the Knowledge of the Principles of Religion, and of their Duty towards God, their Neighbours, and themselves. We may observe from the *iv. of Mark, and xiv. of Luke*, that after our Lord had instructed the People as a publick Preacher on the Sabbath-day; he afterwards did examine and teach his Twelve Disciples, as a private Master of a Family.

1st, Begin with Children as soon as they are capable, and inform them, That there is such a Being as God, whom they ought to Honour, Reverence, and Love above all Things.--- That they are his Creatures, the work of his Hands.--- That he preserves them, and gives them all the good Things

Things they enjoy.— And that every good Thing is to be sought from God by *Prayer*, and Thanks returned to him for the same.— Shew them the Evil and Danger of Sin, and how much God hates it.— That they have immortal Souls; That there is a Life after Death in another World, wherein Men shall receive a great and eternal Reward, or a fearful endless Punishment, according as they have done or neglected their *Duty in this World*.— And that God loves those who keep his Commands and pray to him; but hates wicked Men, and those who do not pray. If these Principles were early instilled and rooted in Children, they would in some Measure stick with them all their days. Likewise, as they are capable, shew them the great Degeneracy and Corruption of humane Nature, derived to us by the *Fall of our first Parents*. Also, shew them the way of our Recovery from this miserable State by *Jesus Christ*, who was sent by God to redeem and save us from the Bondage of Sin and Satan, and from the Damnation of Hell.

2dly, Before they are capable to read, or get and repeat our *Shorter Catechism*, you ought to frame many short Questions and Answers concerning the fore-aid *Principles*, such as they are able to mind, and frequently examine them upon them: And for your Help in this Matter, you may consult the little Catechism I have published, called, *The Mother's Catechism for the young Child*.— But as soon as your Children are able to repeat our *Shorter Catechism*, enjoin them, and your Servants also, to commit it to their Memories, prescribing so much of it to them every Week, and duly examine them upon it every Lord's-day, for it contains an excellent Scheme, both of the Principles of our Religion, which we ought to believe; and also of the Duties thereof, which we should practise. And is it not far better to repeat this, than *Ballads and idle Stories*,

Stories, wherewith many burden their Memories?

3dly, As ye ought to learn them to read, so you should this day solemnly enjoin them to read the Bible and other pious Books, and enquire at them, what they have been reading thro' the Day and by-gone Week. And because of the Natural Backwardness that is both in Young and Old to *holy Duties*, you ought to contrive the most wise and effectual Methods you can think on, to engage them to Delight and Diligence in Reading of the Bible: Such as these, viz. Teach Children the most profitable, pleasant and affecting Histories and Passages of the Bible; such as, *The Creation of Man, Adam's Fall, the Flood, the Destruction of Sodom, the Sacrificing of Isaac, the Selling of Joseph, Pharaoh's cutting off the Infants, and Moses's Preservation, Moses his going up to the Mount, and getting the Tables of the Law. The Passages concerning Samson's killing the Philistines, and David's killing Goliath. The Forty two Children destroy'd by Bears, the Three Children in the fiery Furnace, Daniel in the Lion's Den, Jonah in the Whale's Belly, Herod's destroying the young Children, and the like.* Endeavour to tell them these Passages, as much as ye can in their own Language, and this will engage them to the greater Delight and Attention, and cause them to remember them the better; also, ye would put them to rehearse them over again to you.—

Again, cause them read a Chapter of the Bible every Night, and tell you some of the principal Things in it before they ly down; or when you read a Chapter in the Family, appoint each of them, some one Verse of it to repeat the next day.— Moreover, when they come to learn to Write, it is a good way to give them Paper-Books, to write down what Passages they think most considerable in the Bible; or what remarkable Sayings and Histories

ries they find in other Books. They might well spend the Saturday's Afternoon this way, when they have most Leisure. —

In the next place, it would be of good Use when you examine them, to teach them to prove every Point of Religion, by some pregnant Place of Scripture: This would be the way to get in them firm, strong and fixed Persuasions of the Truths of Christianity. Many, alas! profess Christianity, merely because it is the *National Religion*, and they were so Educate. They build their Faith more upon the Assertions and Teachings of Men, than upon the sure Foundation of God's Word, and all because they were not put to it when Young, to acquaint themselves with the *Scriptures*, or to bring Proofs from them for the Truths they learned. Are there not many Professors of Christianity, who if they were put to it, could not give one Text of Scripture to prove so much as the great *Fundamentals of their Religion*? It cannot be expected that such will be cloſs Adherers to it in a day of Trial and Persecution. A good way to mend this Fault, is, to get the *Confession of Faith*, *Larger and Shorter Catechisms*, which are printed with the Scripture Proofs set down at Large, and make much Use thereof. — *Lastly*, As ye ought to cause them attend punctually this day upon the Ordinances, so ye ought carefully this Night to ask an Account of the Text, and their Notes of the Lecture and Sermons, reprove them for careless Hearing, encourage them when they give any tolerable good Account, and promise them some Reward to do better the next Sabbath.

4thly, Ye ought this day to learn and enjoin your Children to Pray, and to ask a Blessing, and give Thanks for their Meat; you may fee some Helps for them in the End of the *Mother's Catechism* before mentioned. Children cannot pray at first without Helps: Therefore it is fit to teach them

some short Forms ; And in the first Place, the *Lord's Prayer*, the great Pattern of all Prayer. Teach them to retire every Morning and Evening to Pray, and to pray frequently on the *Lord's-day* ; and also cause them go and pray together by turns, this would be a good Mean to engage their Love to one another, and to cause them study to be the more grave and exact in their Prayers : And therefore it were fit also to cause them pray sometimes in your own hearing. —— Enjoin them also to be very sincere in Prayer, and to pray with a lively Sense of God's All seeing Eye that beholds in Secret, and with an awful Regard to the Judgment of the great day. —— Likewise when they come to any Capacity, tell them, *That they must not restrict themselves to their Forms, but must make Additions of their own, and use new words and Expressions of their own framing* ; tell them, *That God loves these words best that come from the Heart, and for their Help therein* ; tell them often of their Sin and Misery by Nature, and of their need of Christ, and his Blood to wash and save them ; direct them frequently to say, *Lord teach me to pray, give me thy Spirit to help me to pray*. Also, every Sabbath-night enquire at them what new words and Expressions they have got and added to their Prayers, and Encourage and Reward them according to their Diligence. O Parents, neglect not to teach your poor Children to Pray and Read ; will you teach them to work, and not teach them to Pray ? If you do it not, the Devil will teach them to Ban, Lie, and play on the *Lord's-day*. And will it not be a fearful Reckoning that ye will have to make ere long for their prayerless and perishing Souls ? A great many Children neglect Prayer, not so much from their Aversion to it, as from this, *That none takes care to teach them how to do it* ; and hence it is, they often neglect it, all their days ; whereas, if they were early taught, and

and put on the *Duty of Prayer*, the Habit and Custom of the Thing would make it turn easy and delightful, but when this is neglected, they cannot afterwards be brought to it, without great Reluctance and Difficulty: So that ye see, O Parents, if ye improve not the Season of Youth, the Blood of your Childrens Souls will be laid to your Door.

6thly, It is very proper on this day, as soon as your Children are capable, to take them aside, and solemnly to tell them, the Vows ye took on at Baptism in their Name, and as Sponsors for them; and how ye publickly engaged that they would be the *Lords, and renounce the World, the Devil, and the Fleshe* And therefore, for your own Exoneration, ye would take them solemnly engaged to do and perform all these Things which ye promised in their Name, put them to it personaly and explicity to own and renew their baptismal Covenant, to shew themselves Christians, not only by their Parents Dedication, but also by their own Deed and voluntary Consent; let each of them profess and say, *I chuse God the Father, for my God and Father, I chuse God the Son for my Redeemer and Saviour, I chuse the Holy Ghost for my Guide and Sanctifier, God's word for my Rule, God's People for my Companions, Holiness for my Way, and Heaven for my Home.*

6thly, Take care this Evening to give both them and your Servants many serious and affectionate Admonitions concerning their Souls, and their Duties to God and Man; warn them solemnly against Sin and Vice, and particularly these Vices that are too common among us; study to check and discourage the Beginnings of Vice in Children, observe and watch the first Appearances thereof, and pluck them up by the Roots, for if Vice be connived at in the Beginning, it will turn afterwards too strong for you; but when it is never suffered

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suffered to appear or pass without Reproof or Correction, this helps by degrees to breed in Children an abhorrence of it. Labour in a special Manner to beget in them frightful Impressions of the Sins of Swearing, and profaning the Name of God, the Sin of Disobedience to Parents, the Sin of Sabbath breaking, of lying, obscene words, Stealing, Pride, Passion, Revenge, neglect of Prayer, and Reading, &c. study to persuade them to Godliness with the most endearing Language, and prevailing Arguments, according to *Prov. xxxi. 1, 2, 3.* that so ye may convince them, that in all your Admonitions and Reproofs; ye have an earnest desire for their Welfare, and design nothing thereby, but the Good of their Souls, and that ye and they may dwell in Heaven together thro' all Eternity. It is sometimes needful solemnly to obtest and charge them to mind their Duty, as Mr. Bolton a godly Man said to his Children on his Death-bed, *I charge you, O my Children, not to meet me at Christ's Tribunal in a Christless and Graceless Condition.*

7thly, Join fervent Prayers this day, with your Endeavours, for *prayerless Instructions will not profit.* Parents may plant, Ministers may water, but God can only give the Increase. You ought to take some Time this day to Pity, Mourn and Pray for your Children, Servants and Relations that are in the Darkness of a natural State, and under the Slavery of Satan. If any of them were taken by the Turks, and laid in dark Dungeons, treated as Slaves, scourged every day, and barbarously used, would not your Bowels yearn, and your Hearts bleed for them? Or, if any of your near Relations were dead, would ye not mourn for them? And are ye not more concerned to Mourn and Pray for them that are Satan's Slaves. Justice's Prisoners, spiritually dead, and sentenced to everlasting Death! Have ye any love to your Children, and will ye not carry them this day in the Arms of Faith and Prayer

Prayer to the blessed Jesus, beseeching him to put his Hands of Mercy on them, and bless them, as in Matth. xix. 13. yea, not only pray for them, but take them alongst with you, and let them be Eye and Ear Witnesses of your Prayers, Sighs and Tears for the Conversion and Salvation of their Souls ; and who knows but this might work upon their Hearts ? Let them hear you say to God, as Jacob, Gen. xxxiii. 5. *Lord thou hast graciously given me these Children ; But Oh ! Lord, I have given them Sin, that is their Portion from me. Lord, tho' I cannot give them Christ and Grace, yet thou canst do both, they are born to me once, O that they may be born to thee a second time.* Say as Abram, Gen. xvii. *O that my Ishmael may live before thee. And Deut. xxxiii. Let my Ruben live and not die. Let these who are Pieces of my Bowels, and are now dead in Trespasses and Sin, live in thy sight, thou art the Lord of Life, breathe on them, and they shall live. --- Lord, let not these who are so dear to me fry in the Flames for ever ; one House holds us now, let one Heaven hold us hereafter. --- Cry as those in the Gospel, Matth. xvii. *Lord have Mercy on my Son, my Daughter is grievously vexed, Lord come and heal them, and let me see my Children to be the work of thy Hands in the midst of thy House then shall not my Face wax pale, nor be ashamed, but I'll sanctify the holy one of Israel, Isa. xxix. 22, 33.**

But in midst of these secret and family Duties necessary on the Evening of the Lord's-day, it is needful that our frail Bodies be refreshed with Meat and Drink, and the work of the day being near over, you are at the more freedom to eat plentifully, yet still with holy Fear and Caution, and a desire to improve the time of eating spiritually, and to make God's Glory your End in eating and drinking, 1 Cor. x. 31.

If you be to have Company or Strangers with you then look to God for *Wisdom* to behave your selves in all your *Words* and *Deportment*, that ye may neither do them Harm, nor get Harm from them, say, *O! that my Lips this Night were like those of the Righteous, which feed many.*

When you are called to sit down to Supper this Night, think or say, How happy were I, if I were now called to sit down and sup with *Abraham, Isaac and Jacob in the Kingdom of Heaven*, at that higher Table that shall never be drawn, where they enjoy an everlasting Sabbath, that hath no Night nor Darkness to follow upon it, as this hath.

When you see the Table covered for you, O! bless the Author of it, and say, *When God remembers me, let me not forget him: Oh! let not my Table turn a Share to me; let me never make a God of my Belly, nor employ my chief Care for the Meat that perishest.*

When the Meat is brought, let us, according to our Saviour's Example, look up to Heaven, and pray for a Blessing on our Food, and for the sanctified Use of God's Creatures, that we may taste *Covenant-Love in common Mercies*, and enjoy the Creator, while using the Creature. Then think, O how sweet would these Mercies be, if they did come dip in the Blood of Christ, and through the Channel of the everlasting Covenant to me! If I could enjoy them, not as a Creature, but as an Heir, and a joint Heir with Christ, who is the Heir of all Things, and hath been pleased to adopt Believers in his Right. O! how sweet, if every Morsel did come from my Father's Hand, and sent from his Table, as an Earnest of greater and better Things laid up for me above! Lord! I am not worthy of the least Crumb that falls from the Table of thy Providence, and yet thou coverest a full Table to worthless me; what shall I render to the Lord?

Is thy Provision but *small*? Then study to be content therewith: Consider how chearfully Christ the Heir of all Things did thank God for coarse and mean Fare, *John vi.* when he had but a few Barley-loaves and small Fishes for himself and his whole Family. How much better provided are we, than Christ and his numerous Family was? And shall we not be easie and thankful?

Have ye a full Table? Then fear lest these outward Things ensnare your Heart; and, for preventing of it, think, *O! what a poor Portion would these Things be, if I get no better!* *O! how miserable will I be, if, when God gives me Bread to the full, he should send Leanness to my Soul!* Therefore remember *Luther's* solemn Protest to God, when a bountiful Present was sent him, he protested, *That he would not be put off with common Mercies.*

But if you have any Clearness concerning your Interest in Christ, the Sight of God's Goodness to you in a full Table, should cause you rejoice in him, and say, *All this and Heaven too: O! what a good Master do we serve?*

When you have eaten, and are full, see that ye forget not God your Maker and Benefactor; but with Heart and Mouth, in a solemn Manner, give Thanks to him. O Believers, ye have four Things particularly to give Thanks for, *First*, That God gives Mercies to furnish your Table. *2dly*, Health to use them. *3dly*, Peace to meet together. *4thly*, That ye have a Right to them, I mean not a *common*, but a *Covenant-Right*, a Right by virtue of Christ's Purchase.

It were very agreeable, to conclude all by singing a Psalm of Praife.

I do not offer to stint any Christian Family to any precise particular Method of performing *Duties on the Sabbath-Evening*, but must leave that to be determined by the Prudence of Masters of Families, accor-

according to the Circumstances of their Families. Some may find it convenient to catechize their Children and Servants, and repeat the Sermons before Supper, some after; so some may perform Family-worship before, some after; others both before and after. Let every Man be fully persuaded in his own Mind; only labour that no Duty incumbent be omitted.

I do not say, that all the fore-named Duties, in all their Solemnity, are indispensably necessary every Lord's-day; for Time and Circumstances may straiten us, that we cannot get them performed so fully, as before directed, especially as to the Instruction of Children and Servants, and the Examination of our selves; but what cannot be overtaken in one Sabbath, let it be done in another. I have chosen to be pretty full in this *Directory*, because it may be useful also for other *days of the Week*.

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### Concerning secret Duties at the Close of the day.

When Family-duties and Supper are over, and the Condition of our weak and weary Bodies begins to call for Sleep and Rest, let us endeavour to close this holy day in a due and suitable Manner. Take these few *Directions*.

I. When ye find Sleep beginning to assault you, think, O! how soon are we tired of doing Good! O! that we could say, Tho' we may be somewhat weary with our Work, yet we are not weary of our Work. And it is our Regret, that we should be laid under a Necessity of losing so much of our Time in sleeping, and should lie so long, incapable of serving either God or Man. Let this make us long to be there, where there shall be no Need of Sleep, but we shall be like the Angels of God, who never sleep, nor rest from serving and beholding God.

II. Think

II. Think, How terrible is it for a Christless unconverted Sinner to lie down this Night with so many Millions of unpardoned Sins on his Back, to sleep securely within the Flood-mark of God's Vengeance, and within a Step of Hell! ---- O unconverted Man, consider your continual Hazard; you never lay down with Assurance to rise again; you never slept one Sabbath-Night, with Assurance you should see another Sabbath, or hear another Sermon; and how can you live at Peace in such a Condition? Death and Hell are ever before you; it is a Wonder you do not still think on them by day, and dream of them by Night, lie down in Fear, rise in Fear, and live in Fear, lest Death come before ye be converted; it is a Wonder you can get any Sleep in this Condition. If your Body want but Meat, Drink or Clothing, yea, if you have but an aking Tooth, it hinders you to sleep; and yet wilt thou sleep, O Sinner, when both Soul and Body are on the Brink of Hell, and the Devil gaping and raving for you? O! then resolve you will not give Sleep to your Eyes, nor Slumber to your Eye-lids, till your Soul be in a better Condition; at least, till you pour out your Heart, confess your Sins, lay down your Weapons of Rebellion, and bemoan your Case before the Lord, and look up to Christ for Piety and Pardon. We should not willingly venture to sleep in that Case we would not venture to die in. How many have been hurried into Eternity in a Moment! O! think with your self, Death may be within a day's March of me; to day I am sinning, but to Morrow I may be dying. O! what if Death take me doing the Devil's Work? Will it not send me to him to receive my Wages?

III. Before you lie down this Night, confess and mourn over the Sins of the bypast day; lament your manifold Shortcomings in publick, private and secret Duties; say, Alas for the mean and low Concupissons I have had of God, the great Object of Worship

Wip this day ! What Formality and Hypocrisie in my Approaches to him ! O ! how vain and wandering were my Thoughts, when they should have been most fixed and intent upon God ! How dark and blind was my Understanding, when God's Truths were laid before me ! How little of the Evil of Sin, or Beauty of Holiness did I see ! Lord how hard and flinty was my Heart, little affected by all the Strokes of the Hammer of thy Word upon it ! How dead and carnal were my Affections, little moved by all the rich Displays and Offers of Christ's Love and Beauty ! How sleepy was my Conscience, little startled by all the Reproofs and Threatnings of thy Word ! How false and treacherous was my Memory, in letting slip the sweet Counsels and Comforts I heard ! Oh ! what By-ends have I had in Duty this day ! How little have I been concerned for the Interest of Christ's Church and Kingdom in the World ! How idle and unedifying have my Words been, when in Company ! Oh ! how little have I done for God's Glory, or my Neighbour's Good, this day ! And having thus humbly confessed your Sins and Shortcomings this day, make Application to the Blood of Christ for Pardon, and to his Intercession for Acceptance with God, that so you may lie down this Night in a reconciled State with him.

IV. Commit your selves by fervent Prayer to God's Tuition and Protection through the Night, even to the Protection of him that keeps Israel, who never slumbers nor sleeps. You cannot sleep in Safety, unless God watch for you ; for, while ye are sleeping, there are many Enemies and evil Spirits about you, seeking your Hurt ; and you have no Friend then but God to look to you. You are then both insensible of your Danger, and unable to help your self. Pray then that God may set a Hedge about you, that Satan cannot break through, and that he may appoint his Angels to pitch their Tents round

round about you, and all you have. Pray that God himself may watch over you, while ye are sleeping; and may keep you from being disturbed or defiled by evil *Dreams, or Imaginations in the Night.* Would ye have your Rest refreshing, your Sleep sweet, and your *Dreams instructing*; and God himself to be your Keeper and Guard in the Night? Then close this day with fervent and believing Prayer to God in Christ: He were a foolish *Governor of a City*; that would betake himself to Rest, before he set the *Watch* for the City's Safeguard.

V. Endeavour to lie down this Night with thankful Hearts to God; let us bless God for the Sabbath, and for all the Mercies of it, especially for the joyful Sound of the Gospel, and the News of Christ. But, O! let us not be content with hearing the joyful Sound, without knowing the same, with the News of Christ, without an Interest in Christ, with Christ revealed to us, without Christ revealed in us. Let us not be like *foolish Children*, that play by the Light of that Candle, which is set up for their preparing for going to Rest; lest the Light be extinguished, and we go at last to the Bed of the Grave, in the Darkness of Sin and Sorrow. Have ye any comfortable View of your Interest in *Christ*? Or had ye any Thing of his Spirit or Presence this day in the Ordinances? Then rejoice in God, and say with the *Psalmist*, *Bless the Lord, O my Soul, and forget not all his Benefits: Return unto thy Rest, O my Soul; for the Lord hath dealt bountifully with thee.*

Again, Bless God for Health and Peace to lie down with: Some are so distressed, they dare not lie down for Lack of Breath; others are chased from their Beds and Dwellings by the raging Sword or Pestilence; and behold, I may lie down without any to make me afraid.

Further, let us bless the Lord that we have warm Beds to lie on, and not the cold Ground, with a Stone

for our Pillow, as Jacob had. Many of God's dear Saints, of whom the World was not worthy, were put to lie in Dens and Caves of the Earth, Heb. xi. Nay, the Son of Man had not where to lay his Head, while he lived in this ungrateful World. Wonder at his Humiliation, and say, Had it not been for him, instead of a refreshing Bed, I might have been lying down this Night in the Flames of Hell.

VI. It is very proper this Night, as well as every Night, to lie down with Thoughts of Death and Eternity: *Think*, Now I have one Sabbath less to live in the World; and, O! that thereby I may be a Sabbath-day's Journey nearer Heaven, where I shall celebrate an eternal Sabbath, that will never draw near an End. O! to be there where there is no Sleep, no Night to interrupt the Saints Communion with God.---- When you are putting off your Clothes, *think*, The Time is near, when you must put off this earthly Tabernacle.---- When you lay aside your Garments, *think*, So must I shortly lay aside the Garment of this Body. O! may I then expect immediately to be clothed upon with Glory and Immortality; and, shall I not long for that Time? This Body, in its best State, is but a Prison to a believing Soul, and detains it from its Happiness. *Plato*, tho' a Heathen, had such clear Apprehensions of the Immortality of the Soul, that he said to one that fed highly, *What mean you to make your Prison so strong?* Am I a Believer in Christ, and shall not I be looking long through the Grates of Mortality, till the Jaylor come, and open my Prison-door, knock off the Fetters of Sin, and set me at Liberty, that I may with Joy fly to my eternal Rest? Moreover, *think*, how willing we are to put off our Clothes at Night, that we may go to Rest, especially when we are weary, and wish and say, O! that I were in a Condition to put off the Body at Death, with as great Willingness and Satisfaction,

and

and, with *Paul*, long to be dissolved, and to put off this Clay-Tabernacle. *Mr. Dod*, a holy Man, saith, *If Parents should tell Children, who have played all day, that they must go to Bed; they begin to cry, and show Reluctancy: But a labouring Man is glad when Night comes, that he may go to Rest: So (says he) to the wicked, who have misspent the day of their Life, Death is an unwelcome Guest; but the Godly are tossed and wearied in this World, and therefore are content to go to the Bed of the Grave, where the wicked cease from troubling, and where the weary be at Rest, Job iii. 17. Sin wearies them, Satan wearies them, the wicked weary them, Sickness and Crosses weary them, and Christ's Absence wearies them of the World; and no Wonder they desire to be at Rest from all these Troubles.*

When you see your self stript of your Clothes, *link, Naked came I into the World, and naked shall I return*; I can carry nothing hence of all my earthly Enjoyments. Lord! let me never chuse my Portion in these Things I must leave eternally behind me. Let *Worldlings* reflect on this: All those Things, for which ye have toiled and laboured for many Years, ye must leave in one Night, *Luke xii. 20. Nothing of all your earthly Treasures can ye carry alongst with you to another World, unless it be the Rust thereof, to witness against you, and eat up your Souls as a Canker to all Eternity*, according to *James v. 1, 3. Whatever be your Enjoyments here, remember Death stands as a Porter at the Gate of Eternity, to see, that, as ye brought nothing into the World, ye carry nothing out of it, 1 Tim. vi. 7. a Coffin and a Winding-sheet shall be the most of it. You may imagine what a broad Look the poor Soul will give then to these Things he made his Treasure here. O! (will it say) must I part for ever with all my Riches? Must I be set naked a-shore in Eternity, having nothing to relieve me?*

Must I suffer an everlasting Famine? Poor Soul! the *World's Treasures* do not pass current in another *World*; they cannot there purchase you any Relief, or buy so much as one *Drop of Water* to cool thy flaming Tongue.

Let the lying down in your Bed, and covering you with Clothes, put you in Mind of your lying down in the cold Grave, and your being covered up with Earth. Look on your Bed as a Tomb or Sepulchre; and every Night before you enter into it, seek Reconciliation with God, and new *Discoveries* of his Love in Christ, as ye would do, if going to your Grave. How sad is it to be dying without Christ, and God reconciled through him? — Again, think or say, *O!* that the Grave may be a *Bed of Rest* to me, upon the Account of Christ's lying therein. The Grave is become a *Bed of Roses* to *Believers*, by the *Rose of Sharon*'s lying down in it. Christ hath hereby sweetned and perfumed it for them. Am I a Believer, and shall I fear to lie down in my Redeemer's Bed? O Believer! thou mayst every Night say, with the *Psalmist*, I will both lay me down in *Peace*, and *Sleep*; for thou, blessed Lord, only makest me to dwell in Safety. Psal. iv. 8. When you are laid down, commune with your own *Hearts* upon your *Beds*, and, with the *Psalmist*, remember God upon your *Bed*, and meditate on him in the *Night-watcher*: And, if thou canst fall asleep with some *heavenly* Meditation in your *Thoughts*, your *Sleep* will be more sweet, your *Dreams* more comfortable, and your awaking the more refreshful: And, in a special Manner, let us endeavour, on the *Sabbath Night*, that, as we began this day with the delightful Remembrance of Christ's Resurrection, so to close it with the cheerful Expectation of Christ's second Coming, and our awaking and rising from the *Grave* to meet him. And when Christ is saying, *Surely I come quickly*; O! that

we may be in Case, this Night, to answer, *Amen.*  
*Even so come, Lord Jesus.*

Concerning our Carriage after the Sabbath is over.

Thus have I finished the second general Head in this Direction, viz. What is requisite in performing the Duties of the Sabbath, when it is come? It remains that I should speak a Word to the Third, viz. What is incumbent on us at the End of the Sabbath, or when it is past?

When the next day cometh, and we are again to fall to our weekly Employments, we ought to retain lively Impressions of the preceeding day's Work on our Spirits, and *not soon forget* what we have seen and heard on the Sabbath. In the first Place, let us repent for the Sins and Short-comings of the Sabbath, and beg Pardon thereof from God, that we go not about our worldly Employments, with the Guilt of the Sabbath-day's Sins upon us, lest they bring a Curse upon the *Works of our Hands.*

Again, let us pray and endeavour to bring much of a Sabbath day's Frame into the Busines of the Week, and retain much of it through the Week, that so we may be the fitter for the next Sabbath, yea, and in Case to long for it: This would be a fair Way to obtain a Blessing on the Labours of the Week, and to prosper the *Works of our Hands.* Oh! shall we bring so much of the Week with us into the Sabbath, and will we bring nothing of the Sabbath with us into the Week? O! let us study to be so in the Spirit on the Lord's-day, as to walk in the Spirit all the Week thereafter, mindful both of the Sabbath past, and of the Sabbath next ensuing, because it is said to us every day, *Remember the Sabbath-day, that ye may keep it holy.* Had we more of Sabbath-day's Thoughts on Week-days, then Week-day Thoughts would less trouble us on Sabbath-days.

## DIRECTION IV.

*Concerning the particular Sins, whereby the Sanctification of the Sabbath is bindred, or the Sabbath profaned.*

If we would duly sanctifie the *Lord's-day*, we must conscientiouly guard against, and abstain from all these Sins which are opposite thereunto, whether they be Sins of *Omission* or *Commission*, Sins of the *Heart*, of the *Tongue*, or of the *Life*.

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*Of Sins of Omission on the Lord's-day.*

I. I Shall begin with Sins of *Omission*, and Neglect of the *Duties of the Sabbath*. There are many, alas ! that make this altogether an idle day; they consume it away in doing nothing, and keep it no better than do the Beasts ; they abstain from the *Works of Religion*, as much as from the *Works of their Calling*, never considering that the *Lord's-day* is profaned by Sloth and Idleness, as well as by servile Labour or immoral Actions. There are many who place all their Religion in *Negatives*, like the *Pharisees*, *Luke xviii. 11.* and foolishly think to be justified by their Negative Holiness : *I never wrong'd my Neighbour*, (say some) *I did not mock at Religion, swear, drink drunk, &c.* But remember, a Man may abstain from Evil, and yet go to Hell for not doing Good, *Matth. iii. 10.* A Tree is cut down for bringing forth no *Fruit*, as soon as for bringing forth *bad Fruit*. It is as dangerous not to do Things commanded, as to do Things forbidden, *Matth. xxiii. 23.* There is a Wo pronounced against the one, as well as the other. The sloth-

ful Servant is reckoned a wicked Servant, *Matth. xxv. 26.* and adjudged to utter Darknes, as well as others. Wherefore beware of profaning the Lord's-day by Idleness, or neglecting of the publick, private, or secret Duties above-mentioned, which are requisite on this day: And, in a special Manner, beware,

First, Of neglecting the hearing of the *Word* this day, or *forsaking the Assemblies of God's People* upon it. What Madness is it to slight the Mean of saving your Lives, and delivering your Souls from Hell? What Contempt is it of Christ's Bowels of Mercy? If a great King should send an Ambassador to a condemned Malefactor, with Offers of a Remission, would it not highly exasperate him, if he refused so much as to hear him? O! what may God say to such foolish Sinners in the day of their Distres, when they cry to him? May he not send you to the Gods ye have served, and tell you, *Ye would not come and hear me, when I sent most gracious Proposals of Peace to you, neither will I hear you now.* With what Torture and Anguish will ye eternally reflect on your Folly? If ye could now but lay your Ear to Hell's Door, and hear such Gospel-fighters crying out against their Sin, it would make your Hearts tremble. Suppose ye heard them say, *O! if Time could be recalled, what would we give to hear one Gospel-sermon from the most despised Minister!* How many Miles would we go! Yea, we would run from Sea to Sea, to hear one encouraging Sentence from Christ's Mouth, or his Messengers: Nay, *we would be content to suffer a thousand Years Darkness for one day's Gospel-light, a thousand Years Burning for one day of the Son of Man, many whereof we have neglected.* But, Oh! there is no Hope, the Season is lost, the Sentence past, and we are irrecoverably undone. How will the Devils wonder at your Folly, and eternally upbraid you with it?

II. Beware of neglecting Family-duties on the Sabbath: The fourth Command binds Masters of Families to be careful hereof; yet, alas! how sadly are they neglected? In many Places no Family-Prayers or Praises, no Family-Instructions, no Family-Reading of God's Word, instead of delighting in the Law of the Lord, which is the Character of the blessed Man, *Psal. i. 2.* It is laid by as a sealed Book. The Dust which many suffer their Bibles to gather beside them, will be a fearful Witness against them one day. But, more particularly, I shall speak,

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*Of the Evil of neglecting Family-duties.*

First, To deter you from the Neglect of Family-worship, consider in what a miserable State prayerless Families are; the Spirit of God ranks them into the same Category with the Heathen that know not God, *Jer. x. 25.* For how should the Families of Christians be distinguished from those of Turks and Pagans, but by the Badge of Family-worship? Without this Badge, then, you are ranked in with Heathens, or Persons Excommunicate, i. e. such as are cast out of the Church into the Devil's Hands; for of such Christ saith, *Let him be to thee as a Heathen.* --- Again, consider what is there threatened against you; a black Cloud continually hangs over your Families, ready every Moment to pour out Wrath and Fury upon you, not in small Drops, but in great Showers, to overwhelm you at once, from which your Houses cannot defend you, tho' their Foundations were on a Rock, their Walls of Brass, and their Doors of Iron: For, while ye are without Family-prayer, you want a Roof to keep off the Shower of Wrath, and lie night and day exposed to this terrible Threatning, *Pour out thy Fury upon*

the Heathen that know thee not, and upon the Families that call not on thy Name. It is not simply Anger that is threatned, but Fury, Wrath in the greatest Height and Rage. O! let Prayerless Families through the Land tremble at this Threatning! I fear, if it were prefently execute, it would make thin Cities and Parishes somewhere: But tho' God be patient and Long-suffering; yet, believe it, there are secret and invisible Curses which light and lie upon prayerless Families, and the *Works of their Hands*. Neglect of Prayer doth uncover the *Roof*, to let God's *Curses* drop through upon your Persons, Children, Tables, and all your Enjoyments; for ye denade your selves of all Security and Protection. *Family prayer* is an excellent *Roof* to your Hous(es); it is like the *Roof* that is made of *Irish Oak*, which no venomous Spider will touch, nor lodge in. *Family-worship* duly performed, dislodges Sin and Vice; nay, it dislodges the *Devil* also: And, for these Hous(es) that are haunted with evil Spirits, whatever other Reason may be given for it, no doubt this is one; God's *Worship* hath not been duly performed therein. And tho' the *Devil* doth not appear in a visible or audible Manner, yet he certainly haunts prayerless Hous(es); for he hopes for large Draughts out of them. Why? Sin and Wickedness are fair to reign there, Malice, Pride, Deceit and Intemperance will bear Sway; Swearing, Cursing and Lying will be the Language of the House, and the Children will learn it betimes: But when Prayer is introduced into a Family, these Vices are banished, and Satan removes: For either Prayer will make you give over sinning, or sinning will make you give over praying; they cannot dwell well together. But the House which the unclean Spirit finds empty of Prayer, is a House swept and garnished for him, and a black Train of Vices to enter and dwell in. If God's *Worship* be not in the House, ye may write, *Lord have Mercy upon us*, upon the Door, as they use to do

do, when a House is shut up with the Plague. What can we expect in a prayerless House, but the Plagues and Curses of God? Abraham expected no Good in a prayerless Place; therefore, says he, of *Gerar*, Gen. xx. 11. *Surely, the Fear of God is not in this Place; they will slay me, &c.* What a miserable Place or House must that be, where God's Fear is not? Surely it must be a Sink of Sin, a Butt of *Wrath*, a Cage of unclean Birds, and a Habitation of *Devils*.

O Masters of Families, will you pity the Souls of your Families, tremble lest their Blood be found in your Skirts; when a Child or Servant dies out of your Family, it will be sad if Conscience have it to tell you, *Here one has died out of your House, with whom you never prayed; you dwelt together, eat together, wrought together many Years, but you never prayed together; and what if his Soul be gone to Hell thro' your Neglect?* what if his Blood be charged on you? how will you answer for it? who knows, but if he had seen and heard you pray, your words and Example might have moved him to go into a secret Corner and pray for his own Soul, and so he might have been singing with the Saints in Heaven, instead of howling with the Damned in Hell.

But if it be so melancholy when they die from you, surely it will be far worse when you come to die your selves. You have all your days kept your Families Godless and Prayerless; well, what Accounts will ye give of your Stewardships, when ye may be no longer Stewards? And what Anguish, do ye think, will seize on you, when, with *Dives*, you shall feel your selves in Hell, and then begin (not before) to lift up your Eyes to Heaven, and see the Godly praying ones, whom you despised, afar off, and a great Gulf fixed betwixt you and them: And also, when you shall see these of your *Prayerless Families*, whom ye ruined by your Example and

and Influence, brought down to the same Place of Torment to increase *your Misery*, and add Fuel to your Flames. O Masters of prayerless Families, think on these Things in Time.

Oh! will neither the Fear of Hell, nor Hopes of Heaven perswade you to *Family Prayer*? I am sure far less would do it, could I assure you, that the daily Performance of it would gain you an Estate of Ten Thousand Merks a Year, ye would try it as ye can, and be punctual in it too; ye would no more pretend Multitude of Busines, want of Time, Gifts or Confidence; and are ye so Atheistical, as to prefer a little of the World to Heaven? Or suppose there were strict Laws made, that for every Time ye neglected Prayer, ye should be thrown into a *Den of Lions*, as *Daniel* was for praying; or that ye should lose a Finger of your Hand, or but pay an Hundred Merks of Fine, would ye not pray as you can, and find Time for it also, rather than lose your Life, Finger or Money? And are not the Laws of God more awful and strict than the Laws of Men? Is not Hell's Dungeon, or a Den of Devils, more terrible than a Den of Lions? Are not Hell's Torments more fearful than the Loss of a Finger? Is not the Wrath of the Great God more dreadful than a Fine? Oh! will not the Fear of God prevail more with you than the Fear of Man? Remember *Daniel's* Zeal for *Family Prayer*, who chused rather to be cast to the Lions, before he would forbear it for one day: Oh! what shall we say of these, who will rather venture to be an eternal Prey to the roaring Lion, than be at this Pains for Salvation to themselves or their Families; but you may hear in their Houses Twenty Oaths for one Prayer.

II. Consider the great Sin of neglecting *Family Instruction* upon the Sabbath, which alas! is so common, by reason whereof, many Children and Servants are ignorant, prayerless and graceless: Their

Parents

Parents and Masters do not teach them to read, nor instruct them concerning the Principles of Religion; they neither pray for them, nor direct them how to pray for themselves. Is the Knowledge of Christ a Choice and excellent Treasure? And will ye with-hold it from these whom ye Love, seeing it will not make you the Poorer, but the richer to communicate it to them? It is the Commendation of *Abraham* that he both made his Household know *God's ways*, and commanded them to observe the same, Gen. xviii. 19. and do you ever think to land in *Abraham's Bosom*, that will not tread in *Abraham's Foot-steps*? Have ye no Pity or Compassion on them that are Bone of your Bone, and Flesh of your Flesh? Where are the yerning of your Bowels towards their precious Souls that are in a starving and perishing Condition for lack of knowledge? Will ye be like the *cruel Ostriches*, Job xxxix. that are hardened against their young Ones, and leave them to be destroyed after they bring them forth? Will you in like manner bring forth your young ones, and then carelessly leave them to be a Prey to the *Devil*, and eternally to be torn in pieces by him? Are ye indifferent about these that come forth of your Loins, and whom ye profess to love so dearly, whether they live with the blessed Jesus in Heaven, or with the cursed *Devils in Hell*? Remember, O Parents, who neglect the Education of your Children, God may punish you for it, even in this World, by their unnatural and undutiful Carriages to you in old Age, whereby they may bring down your gray Hairs with Sorrow to the Grave; and no wonder tho' they make no Conscience of their Duty to you, who made no Conscience to teach them their Duty to God. Remember also, how many Children have been brought to a miserable End in this World by the Negligence and Unfaithfulness of their Parents this way; some going to the Gibbet have bitterly reflected

reflected on their Parents as the cause of their Ruin, for giving them such a bad Example, and not instructing them in the time of their Youth. But above all consider, how your Children and Servants, may rise up and accuse you at the Bar of God at the great Day, and say, *Lord, there stands my Father, there stands my Master, he never taught us, prayed with us, or for us ; he neglected Prayer, he cursed, he lied, he brake the Sabbath, and so did we after his Example.* It is true, we are justly condemned, but yet we perish thro' their Neglect, our Blood is upon their Heads. O Parents, will it not make you speechless, and sting you to the Heart to hear your poor Children crying out against you in that day ? Saying, *Had ye noticed our Souls as well as our Bodies, had ye been as careful to teach us the Knowledge of God, as of such a Trade, it had not been with us as it is this Day ; we had not now stood trembling in Expectation of that dreadful Doom, which is just ready to be past upon us. Cursed be the Man that begat us, and the Paps that gave us suck ; it is to you we owe our eternal Ruin and Misery.* O negligent Parents, what Horror and Confusion will then seize you in that great and terrible day of the Lord, to hear such a Charge from your Children ; but much more to hear God charge you with their Blood ? and say, *O unnatural Wretches, behold how many precious Souls ye neglected and ruined, whose Happiness ye were bound to procure by so many Tyes of Duty and Affection ; they were Ignorant ; and ye instructed them not ; they were Prayerless, and ye taught them not ; they were Christless, and ye pityed them not ; yea, ye not only neglected to give them good Instruction, but ye gave them bad Example ; ye swore, lied, spoke obscenely, broke the Sabbath, mocked Religion, &c, and so they have followed you to Hell, to be an Addition to your Torments there for ever.*

Would

Would you then prevent this sad Reckoning, and be found with your Children upon the Judge's right Hand? see that ye instruct them and pray for them. O Fathers? would ye wish to have your Children well provided, then lay up a Stock of Prayers for them, both Familly and secret Prayer: This is a Stock that would not be soon spent, nay, it will be bringing them in something, when ye are dead and rotten. O Mothers! Your Bodies travelled in Pain at their first Birth, let your Souls travel in Pain for their second Birth: Where is your motherly Tenderness towards the Fruit of your Womb? Would ye not be sorry to hear them screeching, or see them frying in Hell's Flames without Remedy? Then do what lies in your Power to prevent it.

III. Beware of neglecting *secret Duties* this day, such as were afore-mentioned, and particularly *Prayer*, if thou be one, O Sinner, that restrainest *Prayer before God* this day, it is a black Mark of a graceless Heart; for a *Spirit of Grace and of Supplication* go still together. As Difficulty of Breathing, and Painfulness in Speaking, are Symptoms of a sick Body, so Aversion to Prayer is a sad Sign of a sick Soul; for *Prayer* is the *Soul's Breath* and Speech to God, *Lam. iii. 56.* --- Again, consider the Danger of living in the Neglect of this *Duty*; If Satan might have his Wish against thee, (saith one) it would be this, *That thou mightest lead a prayerless Life*, for then he is as sure of thee, as a Robber is of a Traveller, whom he hath fast bound, lying in a Ditch, and his Mouth stopp'd that he cannot cry for Help: O prayerless Sinner, consider, Satan has thee fast bound, and is just ready to murder thee, and wilt thou not cry to God for Help? --- Moreover, think what a brutish Thing it is to live Prayerless, as alas many do, they rise like the Beasts in the Morning, they work with the Beasts

Beasts all day, and ly down like Beasts at Night, and never mind to look up to God, till he lay them on their Backs upon a Death-bed, and then they begin to cry like the Beasts when the Knife is at their Throat. Consider, O Man ! why God hath given thee a Countenance erected towards Heaven, and hath not made thee to creep on all Four, as other Creatures, with their Backs to Heaven, and Mouths to Earth : But to teach thee, that thou art made to converse with thy Maker, and have Intercourse with Heaven, and that the World's Husks are not fit Food for thy Soul. We would pity a poor Man that were all bowed together, and forced to go like a Beast upon Hands and Feet, with his Eyes always to the Earth : And is it not a more pitiful Spectacle to see a Soul that is a Sparkle of Heaven, and created for Communion with God, so crippled with Ignorance and Earthly mindedness, as still to be poring and groveling upon the Earth, without looking up to God its Maker and Happiness ?

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*Of Sins of Commission on the Lord's Day.*

II. In the next Place I proceed to Caution you against *Sins of Commission*, by which the *Lord's-day* is too commonly profaned : And these are either *Inward* or *Outward*.

*I. Of inward Sins of Commission.*

*Inward Sins*, or *Heart Sins*, should be carefully guarded against this day, as being most provoking to God, polluting to his *Worship*, and hurtful to our Souls ; sinful Thoughts are an Abomination to God every day, *Pro. xv. 26.* but more especially this day. Thoughts are as loud in God's Ears as Words ; and he commands *evil Thoughts* to be forsaken, as well as *evil Ways*, if we would have

Pardon :

Pardon: *Isa. iv. 7.* Wherefore let us get renewed and sanctified Hearts, and overaw them with the Thoughts of God's Presence and Omnicience; Let us imagine this day, that we hear the Sound of the last Trumpet; and see the Throne set and God calling for an Account of Hearts; (for in that day he will judge *Hearts as well as Lives*) and when any evil Thought breaks in, say, *What if God who sees this, should presently call me to Account?* Let us keep a constant watch over our Hearts this day, striving to crush all sinful Thoughts in the Bud, and at their first rising, cry out for God's Help. — Let us be sensible what a Mass of Villany is in the Heart, *It is desperately wicked, as Jeremy saith*; yea, *our inward Part is very Wickedness*, *Psal. v. 9.* Hence it was that *Luther profest, That he feared his Heart more than the Pope or the Cardinal*: And *Augustine* prayed, *Liberate me, Domine, a meipso.* The Heart is like the *Trojan Horse*, out of whose Belly proceeded armed Enemies; so out of the Heart proceed all evil words and Actions, *Matth. xv. 19.* It is the corrupt Fountain, from whence all the impure Streams of actual Sin do flow: Therefore we should look narrowly to it.

But besides incident evil Thoughts, we have many evil Habits and Plagues of Heart, that we should guard against on the Sabbath, being such as profane the day, and hinder the Sanctification of it: Particularly,

*1st, Atheism, and Misbelief of God's Truths.* If this harbour or prevail in us, we can reap no Profit by the word read or preached this day. Why do People delay or refuse to embrace Christ, and leave their Sins? but because they want a fixed and firm Impression of the Truths of the Gospel upon their Hearts? It is true, ye will not say, that ye misbelieve any of them, but ye give no Heart-asset to the Truth of them, which is little

better

better ; ye give no firm inward Credit to the Gospel, and to all its *Affirmations, Commands, Threatnings and Promises*, that they are come from God, and are most true, certain and infallible. Were you once firmly perswaded of the Certainty of Eternal Life, and Eternal Death, ye would not stand so long hovering betwixt Heaven and Hell. If once ye had firm Impressions of eternal Death, ye would presently flee from the Wrath to come ! And if ye had a due Sense of eternal Life, ye would run to take hold of the Hope set before you, Heb. vi. 18. But alas ! Nature is half blind, and cannot see afar off, 2 Pet. i. 9. To carnal Hearts and Eyes there seems to be a Mist upon Eternity, they cannot see into another World, and they cannot believe *Things not seen*. But O ! if ye would be Happy, ye must stedfastly believe the Immortality of the Soul, and a future Life ; That the Bible is the true word of God, and that the blessed God sent his eternal Son Jesus Christ into the World, to assume Man's Nature, and die for to redeem him from Sin and Hell. With Abhorrence renounce all doubting, or unbelieving Thoughts of these great Truths, rather doubt of your own Being than of these ; believe that what now ye hear with your Ears, concerning a future Life and Judgment Seat, ye will shortly see with your Eyes : If ye do it not, ye rub the highest Affront on God that a Creature is capable of ; for you make your Creator a Liar, 1 John v. 10. This is a Sin that Devils are not chargeable with, for *they believe and tremble*. O Sinner ! what further Confirmation of the Truth wouldst thou have from God, than he hath already given thee ? Thou hast his Word, yea his Writ, ratified by his Oath, confirmed by Miracles, and sealed by his Son's Blood, which is far more, and far surer than either a Voice from Heaven, or a Messenger from Hell, according to 2 Pet. i. 19. Luke xvi. 31.

II. *Ignorance* of the Truths you hear this day, greatly binders the *Sanctification* of it ; you cannot prize Christ, close with him, or follow him till such Time as ye know him. How can such hear the *Gospel*, or embrace *Christ* offered therein, that know not *their ruined natural Condition*, and *their Remedy thro' Christ*? Many they know not *Christ's Love and Beauty, his Ability, Sufficiency and Fitness in his Natures, Offices, Relations, Graces, Spirit and Fulness*. They know not the *Design of his coming into the World* ; the *Manner of his througheing our Redemption by his Obedience and Sufferings* : And the *Manner of applying it, and our getting an Interest therein, and the Necessity and Nature of Faith in Order thereto*. For as oft as many have *Faith* in their Mouths, they know not what it is, they are ignorant what it is to receive *Christ* as a *Surety and Saviour, as a Priest and King* ; and therefore many *Gospel Sermons and Sabbaths* are intirely lost to them.

O Sinners ! consider the *Danger of Ignorance*, it is a *Soul-murdering Sin*, *Hos. iv. 6*. *My People are destroyed for Lack of Knowledge*. Do not think your *Ignorance* will excuse you at a *Tribunal*, or save you from *Hell* : No, it will rather aggravate your *Sin* and *Condemnation*, to be found *Ignorant in a Land where the Light shines so plentifully about you*. *Ignorance* will be so far from keeping off *Wrath* from you, that *God tells you it is a special procuring Cause of Wrath*, and makes you more miserable than others, according to *Isa. xxvii. 11*. *This is a People of no Understanding, therefore he that made them, will not have Mercy on them ; and he that formed them, will shew them no Favour*.

Again, as *Ignorance* is a damning *Sin* in it self, so it is the fruitful Mother of many other *Sins and Lusts*, according to *1 Pet. i. 14*. What is the Reason why many *Swear, Lie, Cheat, break the Sabbath*,

bath, drink Drunk, commit Uncleanness, slight Ordinances, neglect Prayer in their Families and Closets, and go on in their Sins, without repenting or fleeing to Christ? It is because of their *Ignorance*: They are ignorant of God, his infinite Justice and holy Nature, the Evil of Sin, and what Christ hath suffered for Sinners: They know not what Regeneration, Repentance and Faith are, for all they speak of them: And how then can they practise them, or cry to God for them?

Objection. *O! say some ignorant Creatures, many have Knowledge, that make no good Use of it: Yea, they are more Graceless and Profane than we.*

Answer. All this is too true, and these will have a sad Account to make one day, for sinning against so much Light: But this will be no Help to you, for *Profanity* kills them, and *Ignorance* kills you; they die of one Disease, and you die of another; and your Disease is as sure to kill as theirs. For you to reject Knowledge, because some who have it abuse it, and perish; is as ridiculous, as for you to say, Because many die who have both Food and Phyfick, and Plenty of Means for preserving Life, I will use no Means for preserving my Life at all; for whoever die, you are sure to die: They that have both Food and Phyfick may die, but they that have none of them cannot live. So, whoever perish, ignorant Persons are sure to perish; for they know not their Remedy, they cannot make use of the Means of Life. *O!* ignorant Souls, you are nearer Hell than others, your State is *Darkness*, and it borders upon *utter Darkness*; so that you are, as it were, lodging in the next Room to Hell, having but a weak Partition betwixt you and it, which Death may break down in a Moment, and let you pass into it. When an ignorant Sinner dies, there goes not only *Dust to Dust*, but *Darkness to Darkness*; the *Darkness of Ignorance to the Darkness*

of Hell: And is not this a fearful State for you to continue in? what Madness is it for you to do it, when Christ is daily inviting you to come to the Light?

O! Ignorant Sinners, why should ye continue in your *Ignorance*, more than these of your Rank in other Places, who can discourse most sensibly of the Principles of Religion, and the Concerns of their Souls, and can pray to excellent Purpose? Have you not rational Souls as well as they? Have you not the same Helps and Advantages that they have, if you would but make Use of them? Are ye not as capable as they? You are as sharp and knowing about worldly Affairs as others: You know well enough the Rent of a Piece of Ground, the Value of Corn or Cattle; but alas! know nothing of the Worth of your Souls, of Christ and Pardon to them: You are well versed in the Art of Plowing, Sowing and Reaping, and know the right Seasons for them; but alas! you know not your Seasons of *Mercy*: You know your *Almanacks*, the Fairs and Changes of the Moon, you know your Story-books and Ballads, and, why might ye not know your Bibles as well, if ye would employ the same Parts and Abilities to get *Spiritual Knowledge*? Have ye not great Plenty of the *Means of Knowledge*, if ye would but attend them, and make Use of them?

Objection. *But I cannot read the Bible, how shall I learn Knowledge?*

Answer. You are at a very great Loss indeed, if is hard to get ignorant Persons instructed that cannot read: You ought to lament your Loss, and be the more in Prayer for the *Spirit of God* to teach you, and make up that Loss; and the more desirous to hear others read, and to wait upon the *publick Co-aching*: And also, lay out your selves with all Care yet to learn to Read.

Objection. *But I am too old to learn.*

*Answer.*

*Answer.* Are you too old to seek after Christ, and Salvation? will your Age save you from Hell and Wrath, if you die Christless? will God spare old Folk dying in *Ignorance*, more than the Young? Many have learned to read, who have been as old as you; were you but willing and desirous, you would soon conquer all Difficulties. I have heard of some Servants who have been so fond to learn, that they have offered to their Masters or Mistresses, to quit Part of their Meat and Fee, upon Condition they would teach them to Read: And, are not your Souls as dear to you, as theirs were to them?

*Objection.* *It was my Parents Fault that did not teach me when I was young.*

*Answer.* Alas that Parents should be so cruel to their Children when young! But, wilt not thou be merciful to thy self, because they have been cruel? Their Neglect will not excuse thine. As it was their Fault that did not learn you in Youth, so it is yours now, if ye remain in *Ignorance*, and will be your eternal Ruin, if ye continue wilfully so: Yea, you will thus not only bring your own Blood on your Head, but also the Blood of your Children and Servants, when ye get Families; for you will not be capable to instruct them your selves, nor will ye, in all likelihood, be at Pains to cause others do it; and so ye will be guilty of the same Neglect to your Children, that your Parents were guilty of to you.

*Objection.* *But I am ashamed to be learning at this Age.*

*Answer.* It is indeed a Shame for old People to be ignorant, but no Shame to Learn: Yea, tho' one Foot were in the Grave, and the other following, you should still be learning something for your Soul. For, what is the *World's Shame and Derision*, to that woful *Confusion of Face* that will befall the ignorant, Christless Sinner at a day of Judgment, and especially

such as slight Knowledge, and will not be at Pain to learn? Read that fearful and thundering Threatning, *Prov. i. 26, 27, 28.* which denounceth against Sinners, *Punishment without Pity, Misery without Mercy, Crying without Comfort, and Torment without Ease.* O! what is the Cause, say ye, of all that sad Vengeance? See *Verse 29.* For that they hated Knowledge, &c. As then ye love your own Souls, and would escape eternal Damnation, as ye would honour God and his Sabbath, see that you learn to Read, seek Instruction, and wait carefully upon all the *Means of Knowledge.*

III. *Earthly-mindedness* doth greatly hinder the *Sanctification* of the *Lord's-day*; for when the Vanities of the World are entertained, they so possess the Mind, that there is no Room left for other Thoughts: The Thoughts of the World shut out the Thoughts of God: The Dust and Smoak of this World so blind the Eyes of many, that they cannot discern the Beauty of Christ or Holines, tho' the brightest Discoveries be made thereof this *day in the Ordinances*: Thus, alas! Satan defeats the whole Design of the *Gospel* as to many; so that tho' Ministers tell them from God's Word, of their Soul's Worth, Hazard, and only Refuge in Christ, yet they are so hot in pursuing the World, they do not hear or think on what is said. This Man hath his *Farm*, the other his *Merchandise*, the other his *Trade* to look after, *Luke xiv. 18.* So that there is no Time in their Lives, nor Room in their Hearts left for Christ. It is in vain to tell many of securing a Mansion or Inheritance in Heaven; they must have Houses and Lands on Earth. It is needless to tell them of providing for their Souls; they have their Families to provide for; or to tell them of *Heavenly Manna* to their Souls, they must have Bread to their Mouths. It is to no Purpose to tell them of a Way to get Justice satisfied, or the Debt of Sin paid; they must have their Debts paid to their

their Earthly Creditors. It is in vain to press them to seek the Favour and Friendship of God ; all their Care is to get the Countenance of this or the other Man, that can do them Kindness. And so upon these worldly Considerations, *Christ the Pearl of Price* is slighted, the *precious Soul* neglected, and *Sabbaths* and *Sermons* are quite lost.

Again, It is a gross Prophanation of this *Holy day*, for People to allow themselves to think upon their Trades and worldly Commerce, when they are in God's House. As Christ whipped the Buyers and Sellers out of the Temple, when he was on Earth ; so he will not suffer you to make the publick Assemblies of his People a Place of Merchandise, by your Thoughtfulness about worldly Gain and Profit. Your Busines in God's House this day, is with the Great God only, and therefore you must attend to nothing but his Work and Service : But if you indulge worldly Thoughts, you will provoke God, and mar all your publick Performances.

Be not like *Martha* this day, *careful and troubled about many Things*, Things that will not avail you at the dying Hour, or thro' Eternity ; but imitate *Mary* this day, fit at Christ's Feet, mind the *one Thing necessary*, and *abuse the good Part, which shall not be taken from you*.

Moreover, consider how dangerous this Evil is to the Salvation of your Souls : It may be said of Worldliness, compared with other Sins, as was said of *Saul* and *David*, when any one Sin kills its *Thousands*, this slays its *Ten Thousands* : O ! what Havock makes it in the *Visible Church* ? what Pharaoh said of the *Israelites*, *Exod. xiv. 3.* may well be applied to many professed Christians, *They are intangled in the Land, the Wilderness hath shut them in*. The World, like *Bird-time*, clogs the Soul's Wings, that it cannot mount up to Heaven. Many, like *Lot's Wife*, set out fairly for the *Zoar of Heaven*, but their Hearts hanker after the

*Sodom of this Earth, which causeth them look still back, back, till they perish in the Way.*

Again, Consider what a vain and empty Thing the *World* is, tho' obtained: It suits not the Nature, nor satisfies the Desires of the immortal Soul: It deceives all its Lovers, and in midst of Sufficiency leaves them in Straits. So that we ought rather to pity, than envy a *Worldling*, whose *Portion* is so small, *Happiness* so short, *Mistake* so great, and *Misery* eternal.

Think what Folly it is to dig for *Dross* with Mattocks of Gold, to bestow the precious Affections of our Souls, on white and yellow Clay. How monstrous is it to see a Man, with his Head and Heart, where his Feet should be? To see the *World* in the Heart and on the Throne, and *Christ* at the Foot-stool? To see the *World* possessing God's Room, both week-day and Sabbath-day, and getting the Service which is due to him alone? How many are they, who, even on the Sabbath-day, worship the *Trinity* of this *World*, mentioned *1 John ii. 16.* more than the *Trinity* of Heaven?

IV. Forgetfulness of God and Christ is a great Evil, and greatly hinders *Sabbath-Sanctification*. How can these sanctify the Sabbath, who never mind the Author, nor the End of it? And alas! there are too many who have nothing of God in their Thoughts, either Sabbath-day or week-day, *Psal. x. 4.* Tho' the Heart be still thinking, and hundreds of Thoughts pass through it every Hour of the day, yet God is in none of them. Strange! that every worldly Trifle should find Room in the Heart, and God can find no Place in it. What is the Reason of this? You may see it, *Rom. i. 28.* they did not like to retain God in their Knowledge: Surely there is nothing in the world that we have so frequent *Memento's* of, as of God: How can we look to the Heavens, Earth, Flowers, or Gras, without minding him? A very *Heathen* could

could say, — *Presentem refert qualibet herba Deum.* Or, how can we look to our Bodies, but their curious Structure should presently mind us of God? Yea, every Time we breathe, every Motion of our Lungs, and beating of our Pulse, should be a Prick or Spur to us this day; and in a special Manner on the *Sabbath day*: Every Ordinance, every Duty, every Sentence, and every Word spoken by the Minister, should mind us of God: But the Matter is, the Thoughts of God are burdensome to all that live careless and ungodly Lives: They cannot think upon him, but they mind their Judge.

But, O *Christian*, consider what a Sin it is to forget God, especially on his own day. If we ought to spend every *day in the fear of God*, Prov. xxiii. 17. much more the *Sabbath-day*: what Ingratitude is it to forget him this day, that minded us in our low Estate, yea, minded us when we could not mind our selves? The Love of God in Christ, should swallow up all our Thoughts this day. When we seriously consider what *Christ hath done for his People*: One might think, that *Christ* would never be one whole Hour together out of their Minds, but that they should carry him up and down in their Thoughts and Desires, that they should ly down with Thoughts of *Christ* at Night, and have him like a *Bundle of Myrrhe* lying all Night betwixt their *Breasts*, i. e. in their *Hearts*, and when they awake, they should be still with him: That their very *Dreams in the Night* should be sweet *Visions of Christ*, and all their *Words* should favour of him.

V. *Aversion to Duty* is another *Heart-evil*, that hinders the *Sanctification of the Sabbath*: O! how backward do we find our *Hearts to the Duties of the Sabbath*? How glad to put them by with any frivolous *Excuse*? How unwilling to pay God a Visit on his own day? We are slow to begin

begin, and in haste to make an End ; we are heavy while the *Duty* is a doing, and glad when it is done. Many are driven to their Closets, as if they were going to the Rack, or as if Prayer were a *Penance* rather than a *Privilege* ; They are constrained to it, to satisfy a *natural Conscience*. It is rather a servile than a Son-like *Performance*. If *Conscience*, like a *Task-master*, did not lash them to their *Duty*, they would never perform it. Many, they would rather toil their Bodies whole days and weeks at the forest Labour, than spend one Hour in secret upon their Knees on the Lord's day. How sad and lamentable a Thing is this ! Is not *God's Company* most desirable ? Is it not *God's admirable Condescension*, and our *highest Honour*, that such poor *Worms* as we should be admitted into his *Presence* ? Are we not naturally desirous of *Acquaintance* with great *Persons*, and why so backward to *Acquaintance with the King of Heaven* ? Is not the Sabbath a *Delight to God's People* ? And shall the *Work of it be a Drudgery to us* ?

Objection, *The Duties requisite on this day are so many, they cost much Difficulty and Pains to perform them.*

Answer, It is better to take Pains, than suffer Pains ; better be bound with the *Cords of Duty*, than with the *Chains of Darkness*. The *Bonds of Duty* are not grievous, nay, they are our *Ornament*, and greatest *Freedom*, *Psal. cxix. 45*. Whereas *Satan* and the *World's Service* is the greatest Drudgery, there is *Sin* in the work, and *Hell* in the wages. Alas ! that many will be at no Pains for that which will bring *eternal Glory*, but are content to be at great Pains for that which will cost *eternal Pains* : The *Drunkard*, *Thief*, *Adulterer*, run many Hazards to serve the *Devil* and win *Damnation*, they suffer bodily Pains, want *Sleep* and *Rest*, and weary themselves to commit *Iniquity*. *They draw Iniquity with Cords, and Sin as with*

with Cart Ropes, Isa. v. 18. They are yoked, as it were, in the Devil's Plough or Cart, and he makes them sweat and draw in his Service. What bad work, sad wages, and a terrible Master have they? who would be hired by any wages to serve Lions and Tygers? Is not the Devil a roaring Lion? And, will you serve him that will devour and tear his Servants both Soul and Body, after they have served him never so faithfully? Oh! shall the Devil's Servants out-strip Christ's Servants in *Diligence* and *Activity*? Is there any Master like Christ? Is there any work or wages like his? Was there ever any of his Servants a Loser at his Hands? Will not his experienced Servants tell us, That *Wisdoms Ways are Pleasantness*, and that *Sabbath-days work* is the sweetest Recreation? Here they have the most pleasant walks, the most lightsome Prospects, the choicest Company, and the sweetest Fellowship, *Psal. xxiii.* 2, 3. *Psal. l. 23.* There is Heaven in Holiness, and Gain in Godliness; no such Gain or Delight to be found elsewhere, Godliness is the most enriching Trade in the World; God's People sometimes gain more by it on a Sabbath-day in one Hour, in one Sermon, one Promise, one Prayer, one Communion Table, one spiritual Breathing, than all the rich Men of the Shire are worth, put all their Estates together. The world will not believe this, but sure I am, one return of Prayer, one Smile of Christ's Face, one Look of Faith, one Grape of Canaan, one Glimpse of the promised Land, the Head of one Goliath, the Death of one Lust, the Strengthening of one Grace, which may be obtained in the *Duties* of the Sabbath, are an abundant Recompence for all the Pains we can be at in God's Service this day. They yield more Sweetness and Content to the Soul, than all the Pleasures the World can afford; The smallest Gleanings of spiritual

spiritual Joy, are better than a whole Vintage of *carnal Delights*.

But what is all this to that eternal weight of **Glory**, which is treasured up in Heaven, for rewarding the laborious Servants of Christ ? What can we do for so vast a Reward ? Had the Lord said to us, *Unless ye be content to spend your days in some howling Wilderness, quit all worldly Riches and Pleasures, pine away with Poverty and Want, give the Fruit of your Bodies, suffer Martyrdom, or take a dip in Hell ye shall never see my Face in Glory* : Surely there is none that knows what it is to escape eternal Misery, and inherit endless Happiness above, but would have been willing to accept of these Conditions. How much more then, when he only requires us to accept of his Son as our Surety, and love him, part with these Sins that would damn us, and follow him in the pleasant Ways of Holiness ; and to do all this in his Grace and Strength, for he sends none a warfare on their own Charges. Say not then, I have no Strength for so many Duties as are required upon the Sabbath : Is there not enough in *Christ* for thee ? Look with an Eye of Faith to the Power and Promise of God in *Christ*, and every new Duty will bring new Strength with it ; *They that do these Things shall live in them.*

VI. *Hardness of Heart* hinders the *Sanctification of the Sabbath*. Why ? Hard-hearted Sinners can have no Delight in *Sabbath-work* ; they are not affected by the *Word* ; they cannot prize Christ offered in the *Gospel* ; they are not capable of receiving the *Gospel Comforts*. Oh ! how many such do every Sabbath appear before God ! Who can sit and hear the most terrible Threatnings of the *Word* and *Curses of the Law* denounced against Sin ; and the Sins they are guilty of ; and yet be no more concerned than the Seats they sit on, or the dead that lie

lie under their Feet. Mercies or Promises do not allure them; Judgments or Threatnings do not alarm them. This is a sad Case, and yet very common, and few sensible of it. Who is complaining of this Plague of *Heart-hardness*, and laying the Case before God, saying, *Ab! what shall I do with this Stone in my Heart?* A Stone in the Bladder or Kidney is a woful pain; but the Stone in the Heart it much more dangerous and deadly; yet who is pained with that, and crying to the Physician of Souls to take it away, and give a *Heare of Flesh.*

O hard-hearted Sinner, consider thy miserable Condition; many a Stroke has been given thee by the *Hammer of the Word*, to no Purpose; many of the Spirit's Motions hast thou resisted; many a Knock hast thou despised. O! tremble, lest God give thee over, and take no more Pains on thee. A Heathen *Felix* trembled; the Devils tremble; and will thy Heart be unmoved? God calls, Ministers call, Mercies and Promises call, Judgments and Threatnings call, the *Wounds and Blood of Christ* call, and will not thy Heart be affected? The *Voice of the Lord* is powerful, full of Majesty, breaketh the Cedars, shaketh the Wilderness, hath melted the Hearts of Thousands, and yet cannot it break thy hard Heart? Thou hast Mountains of unpardonable Guilt lying on thee, and hast thou no Feeling thereof? Remember if you be not brought to Feeling now, you shall be brought to it ere long, to your eternal Cost and Sorrow. If the *Word* do not waken thy Heart, it is like, Death will. When you begin to draw by the Curtain of Flesh, and look into Eternity, you will then cry, *Lord! what will become of me for ever?* If you do not awake, then to be sure, the first Moment of your Entry into Eternity will bring you to your *Senses*. The Bitings of the *Worm of Conscience* will then make you feel. The Stream of *Fire and Brimstone* will melt the *har-*

hardest Heart. The Hammer of Justice will then break the Heart, which the Hammer of the Word could not.

O then ! beg of God; with the greatest Earnestness, that he may give you *the broken Heart and contrite Spirit*; that so ye may have that acceptable Sacrifice to offer to him, which he never yet frowned upon, *Psal li. 17.* *A broken and a contrite Heart, O God, thou wilt not despise.* *Augustine* caused write this Text over his Bed, when sick. Let us cry to God for it, who alone can give it. *Gravel-Stones Men may remove, but Heart-Stones none can remove but God:* We may as easily remove Mountains as do this; yet we must use the Means: And therefore, *look to him whom you have pierced, that you may mourn:* Think much on the free Love of Christ, and the bloody Sufferings your Sins did put him to. If Christ's Love and Blood will not soften thy Heart, nothing will. Beg the Spirit of God to come and make Application of the *Blood of Christ, the blessed Scape-Goat*, and then the Adamantine Heart will dissolve. Cry, *Come, O Spirit of God, blow the Fire of the Word with thy own Breath, and then it will melt Hearts:* *Take this Hammer in thy own Hand, and it will break Rocks.* *Lord, wound and heal; do the Work thoroughly and effectually; begin it, carry it on, and finish it:* For if any of it be left for me to do, it will be eternally undone, and I will be lost for ever. *Lord! compleat this Work, loose my Bonds, thaw my Affections, and draw my Heart, and take eternal Glory to thee.*

VII. *Hypocrisy and Formality in Duty* is opposite to Sabbath-Sanctification; for God requires Heart-Sincerity in every Piece of Worship and Duty that we perform: Yet, O! how many are they who give God no more but the outward Man, and the Service of the Body? They draw nigh to God

with their Lips oniy ; they pray so superficially, as if they were loath that God should hear them, and take awry that Lust which Conscience forces them to pray against. They are so careless of, and irreverent in secret Prayer, they would be ashamed if any saw them, or overheard them. A Statue on a Tomb, with Eyes and Hands lifted up, offers as good Service as many ; only it wants a Voice : And what signifies the Voice without the Affections ? A Parrot may be taught to repeat some few *Words of Prayer* ; but none will call that a *Prayer* : So neither will God own thy formal *Words for Prayer*. It is speaking, and not praying, when the Heart is wanting : He looks upon thy *Worship*, as no better than a Stage play. Many worship God as carelessly as if they were *praying to an Idol*, that neither saw nor heard them : Nay, many Heathens have worshipped their false Gods, *Jupiter* and *Mars*, with greater Seriousness and Devotion than you do the Great *J E H O V A H*, who made you and all the World. Why ? The Reason of all this is, All that many seek of Religion is the Name of it ; and the outward Form of it makes them pass under the Name of good Christians among Men. Tho' God sees their Hypocrisie, yet Man knows it not ; and that is enough to them. But, O Hypocrite, consider, the day is approaching, when God will unmase thee before all the World. As *Paul* said to the High Priest, *Acts xxiii. 3.* so may I say to thee, *God shall smite thee, thou whitened Wall* ; so as thy Paint shall fall off, and thy inward Rottenness appear to all. There will be no hiding of thy self among the Crowd, no imposing on an All-seeing God. He can easily discern a traiterous *Judas* under a deceitful Kiss, a ravening Wolf under a Sheep's Skin, a murdering *Herod* under a Pretence of Worship, a hypocritical Pharisee under a broad *Phylacter* ; He can spy a dissembling *Devil* under a *Samuel's Mantle*, or when he would shroud himself among the

Sons

Sons of God ; for neither the Sophistry of Men or Devils can blind his Eyes.

Again, Let the Hypocrite think on his Folly, in losing both his Heaven here and hereafter, in drawing down upon him both the Hatred of the World, and the Hatred of the God of Heaven. The World hates him for his Show of Religion, and God hates him for his Hypocrisy in it. Is it not lamentable with some *Hypocrites* to do something for Christ, and go some Length in the way to Heaven, and yet to lose both Christ and Heaven, for not going one Step further ? To be like that Scribe, *Matth. xii. 34.* *Not far from the Kingdom of God*, and yet never come thither. How sad is it to perish with Heaven in View, and go to Hell by the very Gates of Glory ? The *Hypocrite's Hope* brings him to the *Steady Valley*, *Job xviii. 14.* but his Candle goes out in that dark Trance, and then he stumbles and falls for ever. It is sad to perish in the *Wilderness*, when come to the very Brink of *Jordan*, and in Sight of the promised Land ; to make our Voyage with a pleasant Gale all the way, and shipwreck at the very Mouth of the Harbour ; to come within a Step of the Gate, and die with our Hands upon the Threshold. Lastly, Remember, as *Hypocrite*, if continued in, will certainly damn you, so it will provide a hotter Hell for you, than that of other Sinners, *Matth. xxiv. 51.* Therefore, be wise in time, and study Sincerity and Uprightness of Heart in all thy Dealings with God.

VIII. *Wandering of Heart* greatly mars the Performance of Sabbath-duties, especially Hearing, Praying and Praising. *Jerush Rabbi's* say, *That tho' on the Sabbath there was much Flesh used for Sacrifice in the Temple, yet not so much as one Fly was seen stirring there* ; so neither should there be a wandering Thought or Eye allured, when we are about God's solemn Worship this day in his House. What Encouragement hath a Husband-man to sow upon

a High-way, where every Man and Beast has free Passage? No better is the Heart of a wandring Hearer; we may as well cast Seed upon the Waves of the Sea, as preach unto such; for the good Seed of the Word is quite lost upon them. Think, what an Affront it would be to a King, to turn your Back to him, or discourse with others, while he is speaking to you? The Motions and Postures of your Souls are as visible to God, as the Motions and Postures of your Bodies are to one another. Or if a Criminal were allowed to petition his Prince for his Life, would he break off at every Sentence, and chuse Flies through the Room? You would say, a Remission were ill bestowed on such a Creature. O! beware of such a ridiculous Behaviour before the King of Heaven, when you are addressing him for the Life of your condemned Souls. Would you have God to hear you, when you do not hear your self? Can you think he will be mindful of you, when you are not mindful of your self? Think, if your Prayers were written down, and all your vain Thoughts interlined, what incoherent Nonsense would they be? would you not be ashamed to hear them all read over? would not the *World* cry, *Shame upon you for mocking your dread Sovereign with such an impertinent Address?* O! but Thoughts are the same as Words with God; nay, they speak louder in his Ears than Words do in ours, *Amos iv. 13. He declares unto Man what is his Thought.* And *David* says, *He tells my Wandrings.*

Wherefore, when you enter this day into the Sanctuary, or into your Closet, shut the *Door* of your Heart, so that worldly Thoughts may not enter to trouble you. Lay solemn Obligations and Charges upon your Hearts, that they wander not from God; bind the *Sacrifice with Cords to the Altar's Horns*; and if the *Birds of Prey* come by Surprize down upon the *Sacrifice*, then, like *Abraham*, *Gen. xv. 11. drive them presently away, and summon every Thought*

to attend your main Business: Retract every vain Thought with a Sigh, and chide with your Hearts for vain Excursions; check them as Christ did his drowsie Disciples, *What? cannot you watch with Christ for one Hour?* How then will you like to be engag'd in Heaven's *Work to all Eternity*, where there is no Interruption?

Again, Consider the Uncertainty of your Time for Prayer. Had a Criminal but a Quarter of an Hour allotted him to beg his Life before an earthly Judge, would he spend it in gazing upon the Court, and their fine Clothes? Or in asking some ridiculous Questions? No, he would intreat and beg his Life with all the Arguments and Fervency he were capable of. *O Sinner!* when thou kneelest down to beg thy Soul's Life at the Hands of the *Judge of Quick and Dead*, thou knowest not if thou shalt have so long as a Quarter of an Hour for it, and wilt thou trifle it away? what if Death surprize thee, and find thy Heart wandring from God?

For Remedies of this Evil, besides what is said, study to overaw your Hearts this day, with a Sense of God's Presence, and omniscient Eye. A Servant will not sport himself in his Master's Presence, but carry gravely. Did you believe that God's Eye is still upon you, and noticed all your Thoughts, Words, Looks and Gestures, would ye not be more circumspect than ye are? May not Angels, when they see what Gravity and Decency you observe in presence of a Prince, and your Carelessness and Irreverence in presence of a glorious God, conclude you no better than Infidels, in midst of God's House? Consider then how solemnly you set your selves in God's Presence, when ye attend publick Ordinances. It was the Sense of this that made Bernard say, when he came to the Church-door, *Stay here, all my earthly Thoughts.* But if they do thrust in after you, and come upon you, to divert

ert you this day, pretending necessary Business, as Nehemiah's Enemies did to him, when about the Temple-work, then give them such a Repulse, as he did, *Neh. vi. 3. I am doing a great Work; I cannot come down; why should the Work cease, whilst I leave it, and come down to you?* and, like him, repeat this over and over, as they repeat their Sollicitations.

Again, Get Love to God and his Ordinances; for what we love, that we fix our Minds upon, be it Gain, Honours or Pleasures. *David* found Love to the *Word*, a good Remedy against wandring *Thoughts* in time of reading or hearing it, *Psal. cxix. 113.*—Also, study to accustom your selves to holy *Thoughts* at other Times; for a vain Heart out of *Duty* will be little better in *Duty*. If your Hearts be much set on the *World* at other Times, your *Thoughts* will be driving thither in Time of *Duty*, whether praying or hearing: But if they be habitually set upon Christ, then will your *Prayers* ascend to him, like a Pillar of Incense.

Moreover, be putting up frequent Ejaculations unto God to fix your Hearts, and gather your straying *Thoughts*: Pray with the Psalmist, *Psal. lxxxvi. 11. Unite my Heart to fear thy Name.* Look to him that can stay the raging Waves of the Sea, to stay the wandring *Thoughts* of your Heart.

Lastly, Consider how *Jews* and *Heathens* may put *Christians* to the Blush in this Matter. It is a strange Constancy and Fixedness that is spoken of the Priests at *Jerusalem*, that when the *Romans* broke into the City, and rushed into the Temple, ready to kill them; yet they went on with the Rites of the Temple, as if there had been no such Thing. Also, strange was the Fixedness of that *Spartan Youth*, that held the Censer to *Alexander*, while he offered Sacrifice, who suffered a Coal that fell on his Arm, to burn his Flesh, rather than by crying, or letting fall the Censer, he should disturb that *Worship*. May not

these Instances shame us that have more Light, for our Unfixedness and Inconstancy in the Service of the Great Jehovah ?

IX. *Wearying of the Duties of the Sabbath*, is another Evil we must guard against this day. O ! how many are there like those, *Amos* viii. 5. who say in their Hearts, *When will the Sabbath be gone ?* And with those, *Mal. i. 13.* *What a Weariness is it !* Many weary as much of Sermons, as if they were in the Stocks all the while they attend them. O ! what would come of you, if Christ were as soon weary of calling, as you are of hearing ? How many Sabbaths have you kept Christ standing and knocking at your Doors, and he is not yet weary, for all your long Deafness to his Knocks, and refusing to open to him ; but continues still to knock ? O ! let this shame us out of our wearying to knock at God's Door. Alas ! a Quarter of an Hour in Prayer wearis many of us. Is this the Requital we give to Christ for all his Love and Patience ? May not he say, *O Believer I did not soon weary of my bloody Sweat in the Garden for thee ; nay, I was longer on the painful Cross, than ever thou wast on thy Knees in Prayer, or in meditating on my Love and Sufferings.* O ! should a Believer ever weary of that Subject ? These *Idolaters*, *Acts xix. 34.* could cry out with a loud Voice, for the Space of two Hours, and not weary in commanding their Idol *Diana* ; and shall we weary of hearing a Sermon in Commendation of Christ, for the Space of one Hour ? O ! where are these Animal Spirits that Men have in worldly Business ? where is that Vigour and Activity that many shew in their bodily Recreations ; nay, in serving of their Lusts ? Many weary not to spend whole days and Nights in drinking and gaming ; but they grudge to give God one day, or so much as one Hour of his own day. You weary not to provide for your Bodies, and present Things ; but *soon weary*

weary to provide for your Souls and Eternity: You weary not to bestow Time and Pains to purchase a small Estate; but you can spare no Time nor Pains to seek the Kingdom of Heaven. Many are quick enough about worldly Things, but, like Dagon, they have no Heads to think, nor Hands to act when the Ark is present. The Sabbath is a long and wearisome day to them. Some think both *Forenoon* and *Afternoon* of this day too much to be given to God; one of them may serve: Or they linger in coming to the Church in the Morning, as being glad to have a Part of God's day and *Worship* driven by ere they come, or steal away before *Worship* be ended; they'd rather spend the day any way than in God's Service. O Sinner! who is the Lofer by this, but thy own Soul? Dost thou think a Sabbath long, a Sermon long, a Prayer long? How long then will it be to be banished from God's Presence, and lie on Beds of Fire thro' a whole Eternity? You will weary eternally there; but it will not mend you: The *Doors* are not open there, as the *Church-doors* now are, to let you go in and out at your Pleasure (as some graceless Persons do in time of divine *Worship*) no, you will find Hell's Gates shut with invincible Bolts, and Mountains of Brass rolled to them; and there you must dwell and lie toring, as Prisoners of *Wrath* for ever. Poor carnal wearying Soul, canst thou ever think of going to Heaven, to worship and adore God for ever, without Intermision; when so short a Time of this *Work* wearies thee now? To be sure, Heaven would be a Hell to thee in thy present State; thou wouldest give never so much to be out of it again, tho' thou wert in it.

But, O Believer, how ill doth it become thee to weary of Sabbath-work, that professest to be preparing for that everlasting Sabbath above? wilt thou weary to spend a whole Sabbath in serving Christ, who wearies not to spend many whole Sabbaths and

Years in serving thee? Consider how busie Christ is this day in Heaven in thy behalf; tho' the Sabbath be a day of Rest to us from our ordinary work, yet it is none to Christ; he is busie thro' the whole of it pleading and making Intercession for thee without fainting in this work, and wilt thou so soon tire to act for him? doth he mind thee so constantly, and wilt thou so soon weary to think on him?

X. *Sleeping or Drowsiness in Time of divine Service*, is a Profanation of the *Lord's-day*, and hinders our Profiting by the Ordinances: Therefore guard against it. Many are watchful enough about the Devil's Service, they can spend whole Nights in Drinking, Gaming, &c. without Sleep; but cannot hold up their Eyes Half an Hour in hearing a Sermon. Consider what an evil Custom this is, ye who are chargeable with it, and reform it. How ridiculous were it for a Man that came to the Market to buy Provision for himself and his Family, to fall asleep in the Market-place, and so miss his Errand? do ye not come on the Sabbath, which is Heaven's Market-day, to the Ordinances to get Provision for your Souls, and will ye fall asleep in the mean Time of the Market, and so go home empty? what do ye know, but while ye slept, that Truth was delivered that might have saved your Souls? will a Man fall asleep at his Food, and yet you sleep while the Bread of Life is breaking to you, and the Waters of Life are running by you? How sad is it, that the Soul's Mouth should, at this Time, be closed with Drowsiness and Sleep, that it cannot receive one Crumb or Drop? O! how would a damned Soul prize the Opportunity that ye sleep away? Remember it will not always last with you, the Sabbath and Sermon will quickly come that will be your last; and who knows but this or the next may be it? If you thought you were going straight from the Church to God's Tribunal, would ye not be

more

more watchful in hearing? There is none can assure you but it may be so: However that be, I can assure you, ye must shortly answer for every Sermon ye are present at; God will ask, where are the Fruits of so many Sermons? It will be a fearful Item in your Accounts, *So many Sermons slept away*: How will you answer for it?

Again, consider how provoking this Practice is to God. Would not a Prince be displeased with a Subject, if he should fall asleep while he is speaking to him? would not a Judge be angry with a Criminal, if he should sleep when he were about to pronounce his Sentence? And haye ye not to do with the *King of Kings, and Judge of the World*, while you are hearing the *Word*? Is not your Life at the Stake, when you are hearing it, according to that *Word* in *Deut.* xxxii. 46, 47. *Set your Hearts unto all the Words which I testify among you this day; for it is not a vain Thing for you, because it is your Life.* Remember what befel *Eutychus* when he slept in Time of *Sermon*, *Acts xx.* it almost cost him his Life; God made him a Monument of Displeasure, for a Warning to all Sleepers: He got a sad Fall, but you may get a worse; he fell to the Ground, but you may fall to the lowest Hell, and there you will not get a *Paul* to take you up as he got. Your Sin is more aggravated than his; it was *Mid-night* when he slept, but you sleep at *Mid-day*: *Paul* had preached several Hours, but half an Hour and less puts you asleep; you haye Cause to fear, lest God make you a Monument of his *Wrath*, or that he say, *Sleep on, till the Flames of Hell awake you.* It is truly a Wonder how any can sleep at the *Worship of God*, either in the *Church* or *Family*, and not dream of Hell-fire in their Sleep; for their Danger is greater than they are aware of. Satan is very busie at such a Time, *while you sleep, he successfully oves his Tares*, *Math. xiii. 25.* your sleeping Time is a

Seed Time for the Devil, and a Spring Time for Lusts.

If you would remeade this Evil, strive and wrestle against it, and pray for Help to do it; go timeously to Bed on Saturday's Night, and see that ye be temperate thro' the Week; for they that wake much in the Ale-house, will be fain to sleep in the Church.

XI. *Prejudice at Preachers*, and quarrelling with them for their Plainness and Freedom in reproving Sin, mars the Sanctification of the Sabbath, and your getting Good by the Ordinances. Some hear Ministers, as the Pharisees heard Christ, with ill-will to them, and a design to catch Advantage against them; *they would make a Man an Offender for a Word*. Others are so fast asleep in Sin, that they can't endure Ministers to Thunder in their Ears, or Lighten in their Eyes by plain and piercing Sermons, because they disturb their Rest. *Aza* was wroth with the Seer upon this Account, and put him in Prison; so dealt *Herod* with *John*, and *Ahab* with *Micajah*. Many, like *Ahab*, think the Minister has a Pique at them, when he reproves Sin freely, *He never speaks Good of me*, saith *Ahab*. Oh! this is the wrong way; for when God wounds thy Sin, and darts Conviction into thy Soul, you should thank the Spirit of God, for his merciful visiting of thee; and lay open your Lusts, and say, *Smite, Lord, with a deadly Blow these Enemies that would not have thee to rule over them; kill my Lusts, and save my Soul. Blest Physician, wound and heal; cause these Convictions end in my Conversion here, and Salvation hereafter.* An honest Heart loves that Sermon best, that wounds his Lusts deepest. He says to the *Word*, or the *Minister* that stops his Career in Sin, as *David* to *Abigail*, *1 Sam. xxv. 32, 33. Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice, &c.* If your Eyes were

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were opened, you would look on plain rouzing Preachers, as your best Friends in the *World*. If you were in hazard of burning or drowning, by falling into the Fire or Water, would you be angry with one that will pull you out, and save your Life, tho' he should wound you, or break an Arm of you in the doing of it? Nay, you would think him your Friend, and thank him for his Kindness. And will you be angry with a Minister, for plucking you as a Brand out of the Burning, by denouncing Wrath against Sin, and telling you your Hazard in plain Language?

XI. *Slighting the Offers of the Gospel, and Christ tendered to us therein*, is a great Profanation of the *Lord's-day*, and directly opposite to the Design of it: Yet, alas! it is a most prevailing Evil among us. Christ calls but we will not hear; he offers himself and his Purchase, but we will not accept; he allures us with his Mercy, but we will not turn to him. He oft waters us with the Dew and Rain of Gospel-Ordinances, but little Fruit follows: We are like the barren Field, on which much Coit is bestow'd, but the Cropt is nothing answerable. How many Sabbaths are spent, and Sermons preached, and no Good done? At one Sermon of Peter's, there were *Three Thousand Souls converted*: But alas! we fear there are *Three Thousand Sermons preached now, and not one Soul brought in*. Many Times is the Gospel-Net let down in vain, *O that Christ would come and direct it to be let down on the right Side of the Ship*. I shall endeavour briefly to lay before you, the great Sin and *Misery of rejecting Christ and the Gospel Offers*.

1st, It is against *Reason* to refuse a *Remedy* when in our Offer; as for a wounded Man to slight a *Physician*, or a condemned Man a *Pardon*, none in his right Wits would be guilty of this: Nay it is even *Self-murder*; for he is as guilty of his own Death

Death that rejects a Medicine, or tears a Plaister from off his Wounds, as he that cuts his own Throat. Now, you know what an heinous Sin Self-murder is : yea this is not only so, but it is Soul-murder, which has a louder Cry than any other Murder, by so much as the Soul is more precious than the Body : You are afraid to shed the Blood of others, O ! do not embrue your Hands in the Blood of your own Souls.

2dly, It is the greatest Affront and Indignity that can be offered to the Majesty of God, and our Lord Jesus Christ. It is even called, *a treading under Foot the Son of God, and his precious Blood*, Heb. x. 28, 29. which is there reckoned a greater Sin than the Breach of all the Ten Commands : It is a Sin which neither Heathens nor Devils are guilty of : *To tread upon the Son of God*, O monstrous Guilt ! who would be guilty of this ? May you say, *Am I a Dog*, (as Hazael said to the Prophet) *that I should do this Thing* ? Yea, every Soul that flights Christ and his Gospel Offers, doth it. How provoking must it be, to trample on God's most precious Jewel, wherein he is highly delighted and *well pleased*, Matb. iii. 17. to loathe that which is most sweet unto God ? What horrid Ingratitude is it, to slight the Remedy that the infinitely wise God hath been at so much Pains and Expences in preparing for us ; and which hath cost him more than the creating of Ten Thousand Worlds would have done ? A Work upon which his Heart is so set, and wherein he hath so displayed his glorious Attributes and Perfections : Yea, a Work which he prefers to all his other Works : How Criminal must it be to undervalue that ? Again, what a Slight must it be to the divine Majesty, to prefer the Devil and Lusts before him ? When Satan and Lusts knock, they presently find Access ; yea, the least whisper they make is hearkned to : *But tho' Christ cry aloud, and lift up his Voice like a Trumpet in the Gospel*

Gospel Offers ; yea, tho' he call, intreat, beseech, and complain, he is disregarded, and finds shut Doors. *What Iniquity* (may Christ say) *do you find in me*, that the Devil and Lusts should be preferred before me ? Can they do for you what I can do ? *Do ye thus requite the Lord, O Foolish and Unwise ?*

3dly, *Refusing Christ as offered in the Gospel*, is the great condemning Sin of the *World*, see *John* iii. 19. 26. *Heb.* iii. 19. The Ruin of Sinners under the Gospel is laid at the *Door of this Sin*, as if there were none other charged upon them ; and justly it is so ; for if a Malefactor were offered his Life, upon his kneeling and accepting the King's Remission, if he refused to do this, it may well be said, *That his Refusal hangs him*. O Sinner ! no other Sin in the *World*, however great it be, would condemn you, if you were not guilty of this Sin of slighting Christ : But this is the Sin which binds the Quilt of all your other Sins hard and fast upon you ; yea, it is the Sin that binds up the Hands of Omnipotency, that it cannot save you. Christ's Merits, tho' infinite, cannot justify you, if you reject them : For the best Medicine that ever was compounded, cannot heal, unless it be applied.

4thly, Unbelief, and slighting of Christ, tends to defeat the *whole Design of the Gospel*, and to render Christ's *whole Undertaking* *useless* : For, what is it but a saying on the Matter, *You have no Need of him* ; and, *His Death was to no Purpose* ? May not Christ look with a grieved Heart upon unbelieving Sinners, and say, *I have gone a long Journey, bled my precious Blood, and suffered the Pains of Hell, to save Sinners*. But these say on the Matter, *I might have stayed in Heaven for them ; I might have kept my Blood in my Veins ; or, I died as a Fool dieth : They gave me no Thanks for all my Pains*. O Sinners ! consider what you are doing, would you frustrate Christ's glorious *Expedition* ?

*tion, or give him Cause to repent of his Death and bloody Agency?*

stibly, This Sin brings on inevitable *Wrath and Misery*, *Heb. ii. 3.* As Christ hath *Cords of Love*, so he hath a *Rod of Iron*; if you break his *Cords*, he will take his *Rod*; if *Mercy* manage it, it will but wound you; but if *Justice* take it, it will grind you to Powder. O! provoke not the Mediator to take his *Iron Rod*; for his *Vengeance* is heavy. Tho' he be the *meek Lamb of God*, and be clad with priestly Garments, yet he hath *Feet like Brass*, as they burn in a *Furnace*, both heavy and hot to trample on his Enemies, *Rev. i. 13, 15.* If you refuse Christ, your *Misery* is as inevitable as the Devil's; for they perish, because they have no Mediator; and you perish, because you will not have a Mediator. O! why will ye put your selves in the same Case with Devils? Nay, your Case, in some Respects, will be worse than theirs; for they never rejected a *Remedy*. The most scorching Corners in the fiery *Oven of God's Wrath*, seem to be reserved for *Unbelievers*, *Luke xii. 46.* The *Breath of his Mouth*, that before invited them, will eternally blow their *Fire*, *Isai. xxx. 33.* Mercy it self will be incensed, and plead against them at the *Great Day*. You will be more inexcusable than the *Heathens*; they will have something to say for themselves, *We never had an Offer of Christ, we never once heard of him.* But what can you say for your selves, who have had so many thousand Offers, and so many Knocks and Calls every Sabbath to accept of Christ? You must surely stand speechless, there remains nothing for you, but a fearful looking for of *Judgment*, and fiery *Indignation*, which shall devour the *Adversaries*: Yea, it will be more tolerable for *Sodom* in that day of *Judgment*, than it will be for you, *Matth. xi. 22, 23.* The Sins of *Sodom* were so monstrous, that they made a *Hell* upon Earth. O! what *Punishment* must they have now,

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now, when the Beginnings of it in this *World* were so terrible ? If the Punishment of the least Sin will be intolerable in that Lake ; O ! what will the Punishment of the *Sodomites* horrid and unnatural Sins be ? Yet their Case will be easie, in respect of them that have slighted the Gospel : They will even gnash their Teeth for Envy of the Happiness of a damned *Sodomite*. Nay, O Gospel-sighter, you will then wish a thousand Times you had rather been living in *Sodom*, when Fire and Brimstone was rained from Heaven on it, than have lived in *Scotland*, where *Manna* was rained, and the Light shined so abundantly.

So much for inward Sins.

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*Of outward Sins of Commission on the Lord's-day.*

II. I Come, in the next Place, to caution you against outward Sins, whereby the Lord's-day is too commonly profaned.

First, Beware of the Sins of the Tongue : It is a most essential Part of true Religion to govern the Tongue aright : For, if any Man seem to be religious (saith *James*) and brideth not his Tongue ; that *Man's Religion is vain*. The Tongue indeed is a most unruly Thing ; and therefore the Psalmist treats it, as he would do an unreasonable Beast, *Ps. xxxix. 1. He keeps it in, as with a Bridle.* God hath set a double Hedge about this unruly Member, both of the Teeth and Lips, (to shew with what Care we should keep it) and yet how oft doth it break loose, notwithstanding of both ? God hath also placed it betwixt the Brain and the Heart, that it might take Counsel of both ; and yet how oft doth it act, without advising with either the one or the other ? God hath given us two Ears, and but one Tongue,

Tongue, to teach us to hear much, and speak little. *Be swift to hear, and slow to speak*, James i. 19. *For he that restraineth his Lips is wise*, Prov. x. 19. Often have we Cause to repent our speaking, but seldom our Silence.

As we ought to watch our Tongues every day, so especially on the Lord's-day; for on this day we are forbid to *speak our own Words*, Isai. Iviii. 13. Not only must we this day abstain from Lying, Swearing, Reproaching, Backbiting, &c. but also from *all idle Words*, yea, from all such Discourse as is unsuitable to the *work of this day*, tho' it might be lawful on other days. The Hearts of Men may be very much known by their Sabbath-day's Discourse; for, *out of the Abundance of the Heert the Mouth speaketh*. We gheſſ by Peoples Language, what Country they belong to. Is thy Speech vain and worldly upon the Lord's-day? It is a shrewd Sign of a carnal unrenewed Heart, *Thou art a Galilean*, *thy Speech bewrayeth thee*. This is God's Holy-day, and he will have it sanctified by our whole Man, and by our *Words*, as well as our *Actions*. *Set a Watch then this day before your Mouth*, and *keep the Door of your Lips*; and strive to season *your Speech with Grace*: For you may profane the Sabbath by your *Words*, as well as by your *Works*, and by *vain words* as well as by *vile words*. Othen! what Cause have we to lament the Profanation of the Sabbath by vain and idle Discourses, which is so common among us? If Christ should join himself to many this day, in their coming to, and going from the Church, as he did the two Disciples going to *Emmaus* on this day, Luke xx. v. 15, 16. and ask, *What manner of Communication are these which you have one with another?* Might not this Question strike us speechless, and make us blush? who can tell what day this is, by many Peoples Discourses? Jests, Stories and idle Talk are as common with you this day as any other. It was *Plato's Pro-  
posa*,

That Mens Speeches at their Meetings and Tables should be written. If this were practised on the Sabbath, would it not put many to Shame, to read over their words before them? But tho' Men do not register them, yet, remember, God doth it, specially on his own day, which he hath so much honoured. He has a *Book of Remembrance* to write down all that Men say, as well as what they do, Mat. iii. 16. See what he saith, Matth. xii. 36. That Scripture may cause us all tremble, and take heed to our words, while we have a day to live, *I say unto you, that every idle word that Men shall speak, they shall give Account thereof at the day of Judgment.* O! what long Counts will many have to clear for idle words on the Sabbath, besides on other days? And if they must account for idle words, how much more for ill and sinful words, for *base Lies and bloody Oaths?* O! the Tongue is a *Field of Iniquity.* How shall we answer for it at God's Bar, without timeous Repentance, and fleeing to Christ for Mercy? If you would have your Tongues hewed, and to become as *choice Silver*, to speak the language of *Canaan, on the Lord's-day*; then see to get sanctified Hearts, cleanse the Fountain, that the Streams may run clear; *wash your Heart from wickedness, and let not vain Thoughts lodge with you*, Jer. iv. 14. Shut out *vain Thoughts*, as well as *idle Thoughts*: And if they break in upon you this day, do as the ravish'd Virgin under the Law, fly to God for Help, and you shall not be held guilty.

II. There are Sins in Action, whereby the Sabbath is frequently profaned by many.

1st, Many encroach upon the *Lord's Holy Day*, and profane it by *worldly Diversions* and *Recreations*, and by seeking their Pleasures in the Fields, which I have handled already at some length. Others profane this *Holy Day* by making it a *day of idleness*, or a *Visiting day* among their Friends and Neigh-

Neighbours. Others, by making it a Reckoning day with Workmen and Servants. And many profane it by doing unnecessary Servile-work in and about their Housles, which might either be done on the Saturday before, or delayed till Monday thereafter ; such as *the gathering Pease, scaring of Grass, cutting and shearing of Kail, fetching in Water, sweeping the House, drying of Cloaths, brewing of Ale*, and the like. These Things not being *Works of Necessity or Mercy*, but our own Works done for our worldly Profit, or to indulge our carnal Ease or Pleasure, are certainly unlawful on the Sabbath, according to Isa. Iviii. 13. yet, alas ! how is the Lord's-day profaned by these Practices in some Places of the Land ? Let Ministers do and say what they will, still many will be stealing a Part of God's day for their Servile-work : And it cannot but be heinous and provoking in the Sight of God, being done against so much Light and manifold Reproofs.

Object. *Why do you exclaim so against us on this Account, we do no Harm to any, we think God we are not Thieves, Extortioners, Drunkards &c.*

Ans. Nay, you are Thieves ; for you rob God, and steal from him that which is his proper Right for *the seventh Day is the Lord's* : You would be ashamed to be found stealing any of your Neighbours Goods, and think you no Shame to be found robbing God of his holy-Day ? Is not Sacrilege the worst kind of Theft, stealing from God worse than stealing from Man ; the Sins against the first Table greater than the Sins against the second Table ? Besides, they that begin thus to steal from God, may ere all be done, come and steal from Men too ; *false to God true to no Man.* Many a Thief at the Gibbet hath confessed, that he began his loose Life and Stealing with breaking of the Sabbath-day that this was his leading Sin, and the Occasion of all the rest.

Object. *We are not singular, we do but what Neighbours and others about us do.*

Ans. You ought to be singular, and do more for God and your Souls than others, if you would enter in at the strait Gate. God forbids you to follow a Multitude to do Evil, *Exod. xxiii. 2.* The Commonness of a Sin doth not extenuate, but aggravate it in the Sight of God; for the more common it be, it hath the louder Cry in his Ears for Vengeance. God hath common *Plagues* for common Sins in this *World*, and a common *Hell* for common Sinners in the *World to come*: Think not, that your Association with others will any ways alleviate your Torments in that Lake below; nay, it will rather heighten them: For the more Faggots are thrown into a Fire, it will burn the more vehemently.

Object. *These Things which we do are but little trifles, soon done, and do not hinder God's Service on the Sabbath.*

Ans. 1st. Was not gathering a few Sticks on the Sabbath as little? Yet we see how highly God resented it. Think no Sin small which is committed against an *eternal God*, and his *holy Law*. There is more Evil in the least Sin, than all the Angels in Heaven, or Ten Thousand Worlds can expiate: And if its Guilt or Punishment due to it were laid upon thee, it would make thee *gnash thy Teeth eternally, and curse the Day that ever thou wast born*: Nothing less than the Death of the *eternal Son of God*, can make Atonement for the least Sin. Believe it then, that lesser Sins, if known and reserved, will carry thee to Hell as surely as greater Sins; for the less the Sin be, the less Temptation hast thou to commit it, and the less *Excuse* for it: A small *Leak* in a *Ship* kept open will sink her, as well as a greater; a *Stab* with a *Pen-knife* will kill a *Man*, as well as a *Sword*. If thou allowest *Satan* but the *smallest Grip* of thy *Soul*, he will

pull thee to Hell by it, even as a *Buteber* can drag a Beast to the Shambles by one Foot, as well as when bound by all Four: And if Satan get thee to Hell, he doth not much care by what Sins thou goest thither, whether small or great.

2. God hath framed all his Commands in infinite *Wisdom*, and he best knows what is consistent with his own *Worship*, and what is most for his own *Glory*: It is Presumption in any Man to say, That this or that Piece of our Work on the Sabbath will be no Hindrance to the Service of God, seeing he himself hath said, *In it thou shalt do no manner of Work*: The *Israelites* must not gather *Manna* this day, *Exod. xvi.* O might some have said, *Why?* It will not hinder God's Service, we gather it early in the Morning, and so we will be at God's *Worship* in Time enough, and have all the rest of the Day to serve him: Again, we need not travel far for it, it lies round about the Camp, and near our very Doors. It will be no great Labour; and besides, we may have good Thoughts in Time of doing it. No, you must not be wiser than God; he hath set apart this day for his own Use, and you must not cut and carve upon it.

II. *Vanity and Gaudiness in Apparel*, is opposite to the *Sanctification of the Sabbath*: Some dress up themselves this day in such *vain Attire*, and *undecent Fashions*, as tend to draw the Eyes of others to gaze upon them, and so their Hearts to wander from God and his *Worship*. Think what *Guilt* you hereby draw upon your selves, of the Sins of others, as well as your own. The Practices of some *Heathens* may put many professed *Christians* among us to the *Blush*. *Valerius Maximus* tells of a Heathen young Man named *Sparina*, who was exceeding Beautiful, but observing that many fixed their Eyes on him, and fearing the *Consequences* of it, he disfigured his Face, lest his Beauty should prove a *Snare* to others: May not this Heathen

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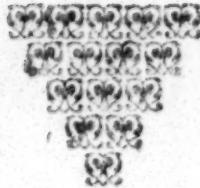
condemn such, who are so far from disfiguring themselves, lest they should prove a *Tentation* to others, that they disfigure their Faces by *Painting* and *Patching*, to seem more beautiful than God has made them, without fearing whatever the *Consequences* of it may prove. Is not this a shewing a *Dislike* of *God's Workmanship*, and a *Desire* to mend it? *Jezebel* was infamous for this *Art*, and no sober Woman should desire to follow her *Fashion*. A *Christian* should be so far from being proud or vain of his *Apparel*, that the Sight of his *Garments* should humble him, and keep him in Mind how he came to need them: was it not *Sin* that strip'd Man of his *Glory*, covered him with *Shame*, and put him to seek *Clothes* for to hide it? Would it not be *Distraction* in a *Malefactor* to pride himself in a *Stigma* which he had got for a *foul Crime*? Consider also the *Garments* you are proud of, what they are: The *Beasts* have the same Naturally to cover them, and, will you be proud of a *Beast's Covering*? It was the Saying of a *Heathen* to a vain Gallant, *Why art thou proud of that which a Sheep wore before thee?* Or, what tho' they be finer than *Wool*, yet their *Original* is no better, but rather worse; what are *Velvets*, *Silks* and *Satins*, but the *Excrements* of a *vile Worm*? And is that a Matter to be vain of? Remember, that ere long God will cause thee wear another Suit thou wilt have small Reason to be proud of: He will even clothe thee with *Worms* and *Putrefaction*. May not the Thoughts hereof keep you humble, and teach you to come to the Church, gravely and decently appareled; especially, since you come into the Presence of that *God who resists the Proud, but gives Grace to the Humble*.

III. The Institution of *Holy-days* is an Encroachment upon the *Fourth Command*, and opposite to the *Sanctification of the Sabbath*, which is the only day now appointed to be kept *holy to God*; What

is it, but an usurping of *Christ's Legislative Power*, and a vilifying of the *Lord's-day*? To set *Saints Days*, or *Days of humane Institution* on a Level with it, by obliging People to abstain from Labour thereupon. The *Church* hath no Power to consecrate such days; nay, the *Apostles* did it not: There is no word of their consecrating a *day* to *Stephen the Proto-martyr*, nor to *James*, whom *Herod* killed with the *Sword*. Yea, it may be reckoned an *Idolatrous Practice* to consecrate Days to *Saints* and *Angels*, and to keep them to their *Honour*, for publishing their *Praise*, and commemorating their *Acts*, since this is a Piece of *Worship* that belongs only to *God*.

Lastly, Not a few in some Parts of the Country do profane this *holy Day*, by their *set Calals* and *drinking Meetings* upon it; as also, by reading *profane Books*, and telling *profane Stories* upon it: Alas! what *hellish Madness* is this, that some are given up to? It is even a *Riding Post to Hell*, dedicating *God's Holy-day* to the *Honour* and *Service* of the Devil: A hanging out a *Flag of Defiance* against *Heaven*, and declaring *War* against your *Maker*. You cannot possibly offer a greater *Affront* and *Indignity* to the *God of Heaven*, than to serve the Devil in the *Works of Darkness* upon that very day, which is solemnly consecrated to the *Honour* and *Service* of the Great *God*. And, can you think that a jealous *God* will pass such an *Indignity*, and take no *Notice* of it? *Do ye thus provoke the Lord to Jealousy, are you stronger than he?* Will you fight against him that made *Heaven* and *Earth* with a *Word*, and by a *Word* can unhinge them again; yea, by the *Breath of his Mouth* can crumble you to *Dust*? What are you in his *Sight*, but as a *Handful of silly Worms*? And, do you think to be able to *wage War* against the *Almighty*? No, no, be the *Combination* never so strong, the *Rebels* never so stout, the *Enemies* never so numerous, he is ful-

ly able to Master them, and will certainly do it, Prog. xi. 21. *Tho' Hand join in Hand, yet the Wicked shall not be unpunished.* O! what Cause have we to pity and pray for such *Heaven-daring Sinners*, and *weep in secret Places* for their Souls, who wilfully destroy themselves, and pour Contempt on their *Maker*, who live as if either there were no *Hell*, or were afraid it should be full ere they got thither, and who seem to long to be *Companions of Devils and damned Spirits*. The God of infinite Mercy open the Eyes, and stop the Career of such, before they be beyond the Reach of Mercy.



• *An Exhortation to Sanctify the  
LORD's DAY.*

I shall conclude this Subject with a serious Exhortation to all Ranks, strictly to observe the *LORD's Day*. Read and consider what hath been already said, and you will find many Arguments for pressing this *Exhortation*: Nay, this is the Scope of all that hath been said. But that you may the more effectually be convinced of the Excellency and Necessity of this Duty, I shall further subjoin these few Motives.

I. The strict Observation of the Sabbath, is the most effectual Mean for preventing *Atheism* and *Profaneness*, in regard that by the frequent Recurring thereof, the Remembrance of *Christ* and *Heaven* is still kept up, and *Sin* and *Vice* are kept under constant *Rebukes* and *Disgrace*. If it were not for the Observation of the *Sabbath*, *Atheism* and *Irreligion* would quickly overspread the *World*: And there is nothing tends more to harden the *Heart*, fear the *Conscience*, and give loose *Reins* to *scandalous Sins* and *Out-breakings*, than the *Profanation of the Sabbath*. This (as hath been said) many *Malefactors* at *Gibbets* have confessed to have been the first Beginning of their *loose Lives*, and that which paved the Way to their other *wicked Courses*, and provoked God to leave them to fall into these *heinous Crimes*, which brought them to such fatal Ends.

II. God's great Goodness, and gracious Design, in allowing you the Sabbath, lays you under strong Obligations to keep it Conscientiously: He gives it not for a *Penance*, but a *Privilege*. It is not that he may get *Advantage* from you, but that he may give *Blessings* to you. He hath not commanded the Business of the *World* to cease every *seventh Day*, because he is tired with governing the same, or to take any Ease to himself; but it is that he

may

may give Rest to your Bodies, and heavenly Refreshment to your Souls. Would you have Christ and the Riches of his Grace? Would you have your Souls nourished, and weak Graces repaired? Then keep the Sabbath, for it is God's *weekly Market-day*, and a *free Market* it is, wherein we may buy *without Money and without Price*, the richest Commodies that Heaven and Earth can afford, even the *Bread and Water of Life*; for the Lives of our Souls, the *Wine of Christ's Blood* to clear us, the *Milk of his Word* to nourish us, the *Gold of his Grace* to enrich us, his *precious Eye*-*salve* to enlighten us, and his *white Raiment* to clothe and adorn us. Is this *Day* so profitable to us, and will we not regard it? It is the Soul's *Festival*, a day of Reaping and Ingathering, and of laying up in Store for the Time to come. It is God's stated *Alms-day*, or *publick Deal-day*, wherein he scatters Blessings, and Crumbs of the *Bread of Life* among needy Souls. It is the *Queen of Days*, the *Dawning of Glory*, and *Day-break* of Heaven. It is the *day* for ascending Mount *Tabor*, to see Christ Transfigured before our Eyes; and for getting to the *Top of Pisgah*, to get a Sight of the *Promised Land*. O then! what horrid Ingratitude must it be to a good God, to profane this *blessed day*, and slight God's unspeakable Kindness, in allowing it to us for our Souls Advantage?

III. The strict Observation of the Sabbath is an excellent Mean to sweeten both the Thoughts of *Death* and *Heaven* to us. 1st, As for *Death*, a Retiring from the *World* once a week, will prepare you to welcome your final Removal from it the more cheerfully. But they who think it hard to leave their worldly Concerns for a day to worship God, when they expect to return to them on the Morrow; what a hard Pull must it be for them to part with them altogether at *Death*, never more to come back to them? And this we

must all shortly do, whether we will or no ; but to a Conscientious Keeper of the Sabbath, the Parting with the *World* will not be such an hard Task, 2dly, It will also sweeten the Thoughts of Heaven to us; for the *Work* and *Comforts* of the Sabbath below, are the Foretastes of the Employments and Enjoyments of the *Everlasting Sabbath* above: And they who delight in the Sabbaths on Earth, (which are *the Days of Heaven*, and Typical Resemblances of it) cannot but rejoice in the Fore-thoughts of celebrating the *Eternal Sabbath* above, in the immediate Fruition of God's Presence, and beholding him as he is for evermore. But the Thoughts of Heaven can be nowise pleasant to a *Sabbath-breaker*; Yea, it would be an uneasie Prison to him: For, if it be a Pennance to him, to be a few Days in God's Worship now, what a Punishment would it be to him to be engaged in this Work for ever?

IV. Consider who it is that requires you to sanctify the Sabbath, even that good and gracious God who giveth you all Things richly to enjoy; that God who giveth you your Being, your Breath, your Health, your Food, and all Earthly Comforts. O how bountiful is he to the Sons of Men! He gives you the Sun in the Heavens to shine upon your Bodies, and the Son of his Love to die for your Souls. He allows you six days for your Profit and Pleasure, he reserves one for his Glory and Service, and will you not frankly give him his one day, when he is so liberal to you? Say then to your vain Companions, when they would tempt you to profane the Lord's-day, as *Joseph to Potiphar's Wife*, when she tempted him to Sin, Gen. xxxix. 9. *My Master hath not kept back any Thing from me but thee, because thou art his Wife; How then can I do this great Wickedness, and sin against God?* So say you, God the Sovereign Lord and Master of the World, hath kept back no Time from me, but one

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Day, because it was his; How then can I do this great Wickedness, and sin against God?

V. A conscientious keeping of the *Sabbath*, disposeth the Soul the more for the Service of God all the *Week* over: If your Soul be in a good Frame on the Sabbath, it will prosper the better all the *Week* for it: Your Conscience will be the more tender, your Thoughts the more spiritual, and the Affections the more lively. If you be in the *Mount* with God on the Sabbath, the *Face* of your *Conversation* will be fair to shine in *Holiness* thro' the *Week*.

VI. Our Regard to the Sabbath, is a trying Test of the State and Frame of our Souls, whether we be Spiritual or Carnal, love God or the World most. It tries also the Condition of our Graces, whether they be waxing or waning, in a prospering or decaying State. Hence, God frequently calls the Sabbath a *Sign betwixt him and his People*, Exod. xxi. 17. Ezek. xx. 12, 20. And indeed, our conscientious keeping and sanctifying of the Sabbath is a *Sign* to us several ways.

1<sup>st</sup>, It is a *Sign* of God's sanctifying our Hearers, and an Evidence of a *good Work* wrought in us by the *holy Spirit*.

2<sup>nd</sup>, It is a clear *Sign* to distinguish us from the unsanctified and profane People of the *World*.

3<sup>rd</sup>, It is a *Sign* of our having a Conscientious Regard to all the other Commands of God; and all observing Persons will find this *Sign* to hold in their daily Experience. If you keep not this Command of sanctifying the Sabbath, it is a *Sign* you will little regard all the rest. If you serve not God on his own day, you will make little Conscience of serving him in the following *days* of the *Week*: But on the contrary, if you worship God sincerely on the Sabbath, and regard this *holy day*, it is a *Token* you will regard all the other Duties of Religion. Let us observe these very noticeable words of God,

*Jer.*

*Jer. xvii. 24, 26. If ye hallow the Sabbath-day, to do no work therein: Then shall they come from the Cities of Judah, and all other Places, bringing Burnt-offerings, Meat-offerings, Incense, and Sacrifices of Praise unto the House of the Lord. i. e. The Church of God, and true Religion shall flourish, and the Name of the Most High be exalted in the World. And indeed, for my Part, I despair ever of seeing Christianity and Reformation considerably advanced in the World, till once the Lord's day come to be highly esteemed, and strictly observed. For still it is to be seen, wherever Religion flourishes in the Power of it, there it is, that most Conscience is made in the Observation of the Sabbath.*

*4thly, The conscientious keeping of the Sabbath is a Sign betwixt God and his People, in respect it is a Token of a good Understanding and Correspondence betwixt him and them, that Controversies are removed, and Peace and Friendship maintained. To whom is it that God manifests most of his gracious Presence, and the Emanations of his special Love? Surely it is to those who have the Lord's-day highest in Esteem, and who are the most strict and careful Observers of it. Upon all which Accounts, Lastly, The Spirit of God makes this Duty a Sign and Character of the blessed Man: For *Isai. vii. 2.* (speaking with a special Eye to the New-Testament Times) he saith, *Blessed is the Man that keepeth the Sabbath, from polluting it.**

O Christians, would ye be blessed indeed! Then sanctifie the Lord's-day, by sincere worshipping your Creator, who this day made Light first to shine, and honouring your Redeemer, who this day rose from the Grave, and compleated the Work of your Redemption. As the Angel said to the Women that came to the Sepulchre, *Matth. xxviii. 6. He is not here, he is risen, as he said; come, see the Place*

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Place where the Lord lay: So say I to every true Lover of Christ, *He is not here, he is risen; come, observe the Time when the Lord rose.* Observe it to his Honour and Praise, and he will surely bless you, and make you glad with the Light of his Countenance. There was never any who truly observed this Command, but will say, *That, rare and blessed are the Fruits which are to be reaped from this blessed Duty.*

I do therefore, *in the Name of God*, who instituted the Sabbath, for his own Glory and your Good, exhort and obtest all Ranks and Degrees of Persons, young and old, to honour this day, and abstain from all worldly *Employments and Recreations* thereupon.

I. As for you that are Young, I intreat you to remember the Sabbath-day, to keep it holy. Improve this day with all Care and Earnestness; for it is the day wherein poor Sinners usually begin their Acquaintance with God, and Conversion to him: And the proper Season for this work is the Time of Youth; for now the Heart is most tender and pliable, and sooner melted for Sin than afterwards, when you come to greater Age: For the longer you go on in Sin, the Heart will turn the harder, and the Conscience more feared. The longer you forget God, the more estranged will you grow, and unwilling to return to him. The Branches of a Tree, while young, may be bowed and trained up any way; but when they are old, they will not ply.

Again, Consider that the sooner you begin to sanctifie the Sabbath, and be serious about your Souls, God will love you the better. See how he remembers the Kindness of Youth, Jer. ii. 2. *Thus saith the Lord, I remember thee the Kindness of thy Youth, the Love of thine Espousals, when thou wenest after me in the Wilderness, &c,* He loves those who come in at the first Sound of the Gospel, far more than Rebels, who stand out till the last, that they

they can do no more. The fewer Calls and Invitations you resist, the more kindly will you be accepted of God: He loved a young *Abijah*, a young *Josiah*, a young *Timothy*; and *John* is called the *Disciple whom Jesus loved*, John xiii. 23. because he was youngest and earliest converted. See how affectionately *Paul* salutes *Eponetus*, by the Title of his *Well-beloved*, because of his being *Christ's First-fruits in Achaea*, Rom. xvi. 5. And if *Paul* loved him so much, to be sure *Christ* loved him far more.

Moreover, do not think that Justice will spare you, if it find you in Sin, and out of Christ, because you are young. Presume not upon Mercy upon this Account, remember that Threatning, *Psal. lxviii. 21. God shall wound the Head of his Enemies, and the hairy Scalp of him that goeth on still in his Trespasses.* You have no Ground to think that he will spare you, till you be old and bald-headed: No; he may even take you *by the hairy Scalp*, while you are *in your youthful Vigour and Freshness*, and punish you, as he hath done many others before you.

O, *Young Folk!* if you would mind your Souls, and sanctifie the Sabbath in the days of Youth, take these few Directions.

*First*, Look always on *Death*, as near, and within a few Steps of you. Alas! many young Folk think it as improper for them to be thinking on their *Graves*, as to think of *going to Bed at Noon*; their Sun is high, and it is a long Time to Night. They look on Death at forty or fifty Years Distance. O! what Folly is this! do you not see *Graves* of your Length, and *Skulls* of your Size in the Church-yard? Yea, do you not see twenty die young, to one that lives to old Age? Let *Death and Eternity* be then the frequent Subject of your Meditation on the *Lord's day*.

2dly, Think much this day upon your Vileness and Misery by Nature, that you are *Children of Wrath, Heirs of Hell, Enemies to God, and Strangers to Christ, and the Covenant of Grace*; yea, *Servants to Sin, and bond Slaves to the Devil*: For the Prodigal never thought of turning to his Father, till he saw himself in a lost and undone Condition.

3dly, Think much on *Christ's Fitness, Fulness, and Suitableness*, for all your Wants and Maladies. In him you may find a Remedy for whatever troubles you. Is it *Guilt*? Here *Pardon*. Is it *great Sins*? Here a *Redeemer's Blood that cleanseth from all Sin*. Are you *condemned*? Here *sufficient Righteousness to justify you*. Is *Pollution and Filthiness* your *Fear*? Here a deep and open *Fountain* that runs continually. Are you *chained Prisoners*? Here *Liberty*. Are you *drowned in Debt*? Here a *Ransom and Surety*. Are you *diseased*? Here *Balm*. Are you *poor*? Here *fine Gold*. Are you *dead*? Here the *Resurrection and the Life*. Are you *starving*? Here the *Manna and the fatted Calf*. Are you *weak, and unable for Duty*? Here *All-sufficient Grace and Strength*. Yea, he is able to *save to the uttermost all that come to God by him*: And particularly, he says of *little Children, Suffer them to come unto me*; and, *Him that cometh (saith he) I will in nowise cast out*.

4thly, Let Children and young Foik carefully attend Ordinances this day in the Church; lie close by the Pool-side, till it please the *Angel of the Covenant* to come and put you in. Study to remember what you hear, and give Account thereof to your Parents, when you come home.

5thly, Early acquaint your selves with the *Scrip-tures*, read much of them this day, and meditate on them, *Ps. cxix. 9. Wherewithal shall a young Man cleanse his way? By taking heed thereto, according to thy Word. How came Timothy to be so well*

well acquaint with Christ and his way? But because from a Child he knew the Scriptures, 2 Tim. iii. 15.

6thly, Be much this day in Prayer; for the Prayers of young Folk are very pleasant Musick in God's Ears. It would be both very pleasant and profitable, if Children of the same Family would take some Time this day, to meet and read, and pray together; for so the Examples, and hearing of one another, would be mutually helpful, and stir them up to a Concern about their Duty. It is the Fault of Parents, that do not put them on to this Practice. If Children did thus begin early to the Service of God, it would become *habitual and delightful to them afterwards*. But, alas! instead of this, many Parents let their Children run and play thro' the Streets, and in the Church and Church-yard on the Sabbath, without Restraint. But, let such Parents remember, that *who' Children die in their Iniquities, yet their Blood God will require at their Hand one day*.

II. I shall close with a word to *aged People*. You that are old Men and Women, give Ear to what I am to say. Consider how many Sabbaths you have mis-spent, and mourn for it. In *Threescore Years Time*, you have above *Three thousand Sabbaths* to reckon for: And if God lay *Judgment to the Line, and Righteousness to the Plummeter*, you will not be able to answer for one of them. O! humble yourselves deeply before God, and employ Christ to clear your Counts for you. Put on Resolutions in his Strength, to improve Time better for the future; and particularly, the *Sabbaths which God may yet allow you*, for securing an Interest in Christ, and making Provision for long-lasting Eternity. Have you not great Need for it? Alas! there are many old Persons who have all yet to do. Their Glass is near run, and their Sun is at the setting; and yet they have their Work to begin, and their Journey

to set out for. Tho' they have lived Threescore Years in *God's World*, yet they never spent three Hours of all that Time in sincere serving of God, or providing for endless Eternity. They never communed with their Hearts, thought on their Ways, shed a Tear for Sin, or fell on their Knees, to cry, *Lord, what shall I do to be saved? What Hope shall I have in a dying Hour? Where will I take up my Lodging thro' Eternity?* How many old Persons are grossly ignorant of the first Principles of Religion? Yea, many Children of five or six Years old will far outstrip them. O! what is the Reason of all this, but the Neglect and mis-spending of the Sabbath-day, and the Contempt of the Means of Grace and Knowledge, which you might have enjoyed thereupon. Well then, what resolve you to do for the Time to come? Have you not forgotten God and Christ, and neglected your Souls and Heaven long enough? Or, will you do it to your dying Hour? Are you content to go to the Grave without Christ, and without Hope? O! what a sad Sight is it, to see gray Hairs and Gracelessness meeting together? To see Men put to look through their Spectacles, but never minding to look to their Saviour: To see them leaning on their Staves, but never thinking of relying on Christ for Salvation: To see Age forcing them to bow and bend their Bodies to the Earth, but yet never bowing a Knee in secret, to beg Repentance. O! what a Shame is it to live fifty or sixty Years in the *World*, without a fervent Prayer, or penitent Tear for Sin? To live without *God, without Christ, and without Faith?* O! what will you answer for the fearful Abuse of *God's long-suffering Patience?* Old Sinner, better thou hadst died, when a Child, or when first born, than to have lived so long, and go to Hell at last. If thou diest old in Age, and old in Sin, what a hot and fiery Hell mayst thou look for at last? O! how many *Sabbaths and Sermons!* How many

many *Calls, Counsels and Exhortations* have you to answer for? Remember, you will be called to an Account for every Year, Month, Day, and Hour you have lived: And, what Account can you give of fifty Years spent in Sin, sixty Years lived in a Christless and Prayerless State? Or *three thousand Sabbaths* trifled away? Will you be perswaded then to flee to Christ, as thy Surety and Cautioner, to clear thy Counts, and pay thy Debts, *before the Door be shut*, and improve the Time and Sabbaths which remain, for God's Glory, and your precious Souls Advantage. And to him who can effectually perswade and enable you so to do, be Praise for ever. *Amen.*

F I N I S.

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AN  
HELP  
FOR  
PRAYER:

CONTAINING

ARGUMENTS, DIRECTIONS, and  
suitable MATERIALS for PRAYER;  
especially in Families.

Designed chiefly for the Use of those  
M A S T E R S O F F A M I L I E S,  
A N D  
Other PERSONS, who are weak in Gifts.

By Mr. John Willison, Minister of the Gospel in Dundee.

Isa. iv. 6. Seek ye the Lord, while he may  
be found; call ye upon him, while he is near.



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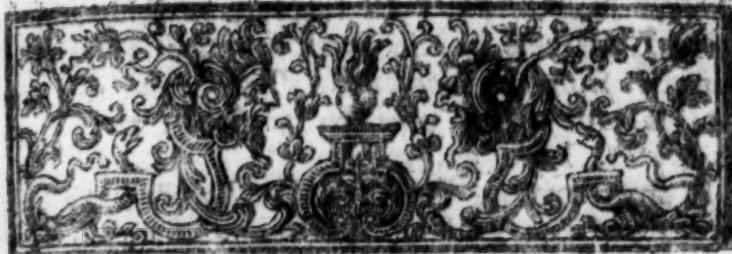
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PRAYER is a Duty indispensably necessary for every Man and Woman, being strongly enjoined and enforced both by the Law of God, and Light of Nature; so that the Man is no better than a Brute, or a Monster, that doth neglect to pray to God his Maker

and Preserver; seeing, it is by Prayer he should daily give Glory to God the Author of his Mercies, and acknowledge his Dependance upon him.

All that know God, will readily acknowledge the Necessity and Excellency of this Duty: For Prayer is the native Breath of renewed Souls to God, without which, they can no more live, than their Bodies can without the Common Air. *Hide not thine EAR*

at my Breathing, saith the Church. *Lam*, iii, 56. *Prayer is a Mean*, both to preserve Life and promote Liveliness in the Soul, seeing it brings daily Supplies from the *God of our Life*. And this made the *Psalmist to say, your Heart shall live that seek God.* *Ps*, lxix, 32.

In my foregoing Treatise of the *Lord's-Day*, I have used plain and pressing Arguments for this excellent Duty of Prayer both in Families and Closets, to which I refer the Reader of this *Appendix*. But because the Duty is so necessary in it self, and so much neglected in this declining Age, I shall add some Things further in this Place, for encouraging all Sorts of Persons to the Practice of this noble Duty.

I. Consider, O Sinners, that tho' you be condemn'd Rebels in the Hands of Justice, yet God of his Infinite free Grace, sets open the Door of Mercy for you, and also calls you to enter in by Prayer and Supplication, for Pardon and Mercy. Would it not be great Encouragement for a condemn'd Malefactor to cry for Pardon, if it were told him, that as long as the Sentence is not execute, the Door of the King's Mercy stands open, and he will not be offended, that condemn'd Malefactors cry to him for Pardon? But would he not yet more conceive Hopes of Mercy, if he were told, that the King had sent him Word, to come and cry for Mercy? Now, Sinners, this is your Case, and will you not prize and improve this Privilege? It was great Encouragement to blind *Bartimeus* to come to Christ, to seek his Sight, when it was said to him, *Be of good Comfort, rise, he calleth thee.* *Mark*, x, 49. He presently rose, cast away his Garment, and came to Jesus. And so should we. Oh Sinners! the fallen Angels, and Souls now in Prison, have not this Encouragement; the Door of Mercy and Hope is for ever closed upon them, so that, tho' they should cry to all Eternity, it will not avail them. How would they

they esteem your Privilege, if they had it?

2dly. God stiles himself the *Hearer of Prayer* and declares his Delight in the Prayers of penitent Sinners. Yea, we are told, that he hears the Cries of the *Ravens* and brute Beasts, and grants to them what they need: And will he not much more hear the Cries of a humble Penitent? Nay, he is so well please'd with them, that he hears their Prayers: tho' they be very lame and imperfect. We are told, that he hears the very *Groans of the Prisoners*, and the *Sighs of the Needy*. Yea, he heard *Hezekiah*, when his Prayers were but like the *Chatterings of a Crane*, or of a *Swallow*; or like the *Mourning of a Dove*. *Is. xxxviii. 14.* O Sinners, tho' you can't Pray to good Purpose; yet you may *chatter* as a *Swallow*. Tho' you can't pray long as some Christians, yet you may utter, at least, a broken Sentence or two; and sometimes he hath made such short Sentences very welcome: As when the penitent *Thief* cryed on the Cross, *Lord, Remember me when thou comest into thy Kingdom*. And when the poor *Publican* said, *God be merciful to me a Sinner*. Yea, when the oppressed Sinner hath not been able to speak a Word, nor utter a Sigh or a Groan, God hath understood and heard the Language of his very Looks. *They looked to him and were lightened, and their Faces were not ashamed* *Ps. xxxiv. 5.* O then! while you are in the Land of Prayer, and within Speech of the Hearer of Prayer, make humble Addresses unto him by Prayer. *Seek ye the Lord while he may be found; call ye upon him while he is near, Isa. iv. 6.* The Time is near when he will not be found, and when he will be out of the Reach of your Cry. *What mekest thou then, O Sleeper? Arise, Call upon thy God, if so be that God will think on you, that you Perish not.*

But more particularly, with respect to *Family-Prayer*; tho' I have said much in the forefaid Treas-

tise, to demonstrate the Necessity of it, and answer Objections against it, I shall add these few Considerations, in this Place.

1. It is prophesied and promised as a special Blessing in the Day of the Lord's Returning to his People the Jews, with Mercy and Kindness, that a *Spirit of Grace and Supplication shall be poured forth upon Families, as such, so that each Family should mourn apart.* Zech. xii. 10, 12, 13. and consequently, *Family-Worship* must be our indispensable Duty.

2dly. There would be no manifest Difference betwixt the Families of *Christians*, and these of *Turks and Pagans*, if it were not by the Worship of God. It is this that doth evidence your being devoted to God, your owning your Dependance on him, and your making Choice of his Service.

3dly. Terrible Wrath and Judgments are threatened and denounced against all *the Families that call not upon God's Name.* Jer. x, 25. I grant, that, by *Families*, in that Place, may also be understood *Tribes*. But what were these, but as it were *Greater Families*, made up of several Households and particular Families? And if *larger Families* shall be punished for neglecting of this Duty, why should *lesser Families* think to escape, when guilty of the same Crime? Nay, God doth certainly, in this Place, threaten all *Families*, whether *greater or lesser*.

4thly. Every *Head of a Family* is bound, both by the Law of God and of Nature, to be concern'd for the Welfare of his Family: And what Method can you fall on so fit for this End, as by maintaining *Family-Religion*, and worshipping God with your Families, and, in their Name, making *Confession* of your *Family-Sins*, begging *Supply* for your *Family-Wants*, and giving *Thanks* for your *Family-Mercies*. It was the Sense hereof, that made *Job* offer daily *Sacrifices for his Children.* Job, I. 5. Surely your Example in this Matter, thro' the Blessing of God, would

## for Prayer

would be a Mean, to engage your *Children* and *Servants* to pray for themselves, and to set up *Family-Worship*, when they come to get Families of their own.

5thly. Consider what Engagements you ly under to maintain *Family-Worship*, when ye are married, and begin to set up Families, Ministers take you engaged to set up *Family-Worship* in them. And when ye come for *Baptism* to your *Children*, every Child you get baptized, you are solemnly and deeply sworn before the Congregation, to worship God in your Families ye *vow* publickly to the Great God, that ye will instruct and teach your *Children*, both by your *Examples* and *Precepts*. And can ye give them any Example, that will be more effectual to instruct and teach them to call upon the Name of the Lord, than your praying with them, and for them in your Families. *O prayerless Heads of Families*, will none of these Vows bind you to Family Prayer? Surely then ye are guilty of *horrid Perjury* against God, who, if you Repent not, will quickly come, and fearfully *avenge the Quarrel of his Covenant*, and punish you for your perfidious Dealing with him.

6thly. *Family-Worship* is an excellent Way to propagate Religion, in the Church and Nation wherein you live. For, when every Family is a *small Church*, and God is duly worshipped in these *smaller Churches*; surely the *National-Church* and publick Assemblies of Gods People, which are made up of these *little Churches*, would put on a beautiful Face. *National Reformation* would make pleasant and speedy Progress, if every *Head* of a Family did begin at Home. When the Wall was to be built about *Jerusalem*, it was quickly done, because, every Man undertook to *repair over against his own House*. *Neb*, iii, 10. And if ever the decayed Walls of our *Scots Jerusalem* be built up, it must be the same Way. Let every one sweep before

before his own Door, and then the publick Street will be clean.

7thly. This is the Way to procure Blessings to your Families of all Sorts, both Spiritual and Temporal. For if God would bless a Family for a godly Servant, as we find he blessed Potiphar's House for Joseph's Sake. Gen. xxxix: 5. Much more will he bless a House on Account of a godly Master of a Family. Make Conscience of entertaining God's Worship in your Families, and you may firmly expect, that the Lord, who blessed the House of Obed-Edom and all that pertained to him, because of the Ark which he lodged in his House; 2. Sam. vi. 12. will also bless your House, and prosper the Works of your Hands.

8thly. Consider the evil of neglecting Family-Worship, and the bad Consequences that are likely to follow upon it. Hereby you are ranked among Heathens that know not God: You are guilty of Atheism, and a practical denying of your Dependence on God, saying, as these. Jer, ii, 31. *We are Lords, we will come no more unto thee. We and our Families can live well enough without God.* And further, you are hereby guilty of barbarous Cruelty against your poor Children, whose Souls ye undertook for at Baptism; for this Way ye do what in you lies, to ruin the Souls of your Children and Families, who will readily follow your prayerless Example; and what a horrid Sin do you think it is, to be guilty of the Murder of precious Souls? Oh, it is sad to see poor Children destroyed by these, who are under the strongest Tyes to preserve them, and promote their Welfare! Nay, by the neglecting of Family-Worship, you contribute exceedingly to ruin the Interest of Religion thro' the whole Land; for you teach your Children by your Example, and Generations to come, to live prayerless and graceless Lives; you frustrate the Ends of the Gospel, and make Ministers lose all their Pains.

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Each of you hereby saith on the Matter, *God shall not dwell in my House, he shall not be welcome to my Family, so far as I can prevent it*; and to be sure, O Sinner, thou shuttest out the *best Guest* in the World. Yea, you not only do what in you lies, to banish God from your own House, but even to banish him from the Land you Live in, by training up Posterity in a carnal and prayerless Course.

And may we not here stop, and drop some Tears over the present Age, and the Land of our Nativity? Ah, the Neglect of Family-Religion gives us a sad prospect of the Rising Generation! For who shall engage them to the Ways and Service of God, if Parents and Heads of Families neglect their Duty? Ministers are but little with them, and speak to them but, in general, once a Week, so that all they can do, will signify little, if Parents neglect their Work. Every Generation will turn worse than the former, if Family-Religion be neglected: Surely Religion will still continue in a declining and sinking Case, and will not this land us in *downright Atheism* at last?

Finally, Let *prayerless Heads of Families*, and *careless Parents* consider, how terrible it will be, to have their Children from Generation to Generation accusing them for breaking their Engagements for them at Baptism, living *prayerless Lives*, and keeping *prayerless Families*, and thereby bringing them to Eternal Ruine. What a terrible Judgment Day do you think it will make, when Parents and Children, Masters and Servants shall go in Multitudes to the Pit, cursing one another, for bringing them unto that woful Condition! What a dreadful Reckoning will there be in that Day, betwixt *prayerless Parents and Children, Masters and Servants*! Oh, (will the Children and Servants "say") we must go down into that burning Lake, "and we have none to blame for it but you, and "your *graceless and prayerless Example!* Our

Blood

“ Blood is on your Heads; for had we seen you  
“ our Parents, our Masters, worship God in your  
“ Families; we would have prayed for our selves,  
“ and worshipped God in our Families. But Oh!  
“ Your prayerless Examples have damned us E-  
“ ternally! Cursed be the Day that ever we lived  
“ under your Roof!” What will the great Judge  
“ say to you in that Day? Ah, cursed Wretch,  
“ hast thou damned thy Children, and hadst no Pity  
“ on these that came from thy Bowels!” Ah, will  
“ the prayerless Parent answer, I have damn'd my  
“ self, and damned my Children too! When I was  
“ married, and they were baptised, I promised for  
“ my self, I engaged for them, I vowed most so-  
“ lemnly to worship God with them in my Fa-  
“ mily, and to instruct and train them up in Gods  
“ Service. But Ah! I never minded one Word  
“ I promised and swore before Men and Angels.  
“ I believed Nothing that Ministers told me of my  
“ Hazard, if I should break my solemn Oath to God.  
“ But now I find all they said too true.” Oh, how  
confounded will you look at that Day, when your  
Children will accuse you, and your Maker con-  
demn you, for the perfidious Neglect of this ex-  
cellent Duty of Family Worship! You may make  
light of these Words, as you please; but I can  
assure prayerless Parents and Heads of Families,  
that prayerless Children and Servants will be a  
sad Sight to you in that Day; nay they will be as  
so many *Milstones tyed about your Necks*, to sink  
you the deeper under the Wrath of God, in Hell  
for ever.

In the Name of that *Great God* who founded Fa-  
milies, I exhort all *Heads* of Families to make  
Conscience of worshipping God in their Families,  
as they would expect God to *bless* them, and his  
Presence to *dwell* in them. Be careful, that God  
not only be worshipped in your Families, but that  
he be worshipped in a *due and suitable* Manner.

Alas!

Alas! it is sadly to be regreted, that many thro' the Land do the Work of the Lord negligently in their Families.

As for Instance, 1. Some come the length of reading a Chapter, and perhaps singing Part of a Psalm, but there is never a Word of Praying in their Families. But do you think to reap Benefit by reading or singing, unless you join Prayer to God for his Blessing? No, you even lose that which you do; for the Halving of God's Worship will never be pleasing to him. I am sure you would not be satisfied, that God should Halve your Salvation, as you Halve his Worship; if he should say, *I'll take the one Half of you (your Body) to Heaven, and leave the other Half (your Soul) in Hell.*

2dly. Some have Worship in their Families on the Sabbath-day, but neglect it all the Week over. Shall the trifling Concerns of the World swallow up the whole six Week-Days, and that God, who gives you all your Time, have no share therein? Surely, They who confine all their Religion to the Sabbath, their Religion is not sound.

3dly. Some have Worship in their Houses at Night, but neglect it in the Morning. Are not the Lord's Mercies to us new every Morning? And why should not the Author of our Mercies be acknowledged in the Morning, as well as the Evening? The Psalmist saith, *It is a good Thing to give Thanks unto the Lord, and to sing Praises to thy Name, O most High: To shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night.* Ps. xcii, 1, 2.

4thly. Some perform Family-Worship in a careless sleepy Manner, and are content it be hurried over at any Rate. Doth not a Holy God require your Hearts in all your Approaches to him? O tremble for that Curse recorded, Mal. 1, 14. *Cursed be the Deceiver, which hath in his Flock a Male, and worshippeth and sacrificeth unto the Lord a Corrupt Thing.*

5thly.

5ibly. Some take no Care to chuse the fittest Seasons for the Duty. But either delay too long in the Morning, till a Throng of Business or Company come upon them; or too late at Night, till Sleep or Drowsiness overtake them. But if you truly Love God, give him the first Fruits of the Day; and the Time when you are most active and best disposed for spiritual Duties.

6thly. Some are at no Pains to suit their Prayers to the Case and Circumstances of their Families. They do not acknowledge the Families Dependance upon God, as the great Founder of Families. They do not make Family-Confessions of their Sins against God, their Sins which they contract in a Family Capacity, their manifold Defects in Relative Duties, their unprofitable Converse &c. They do not offer up Family-Thanksgivings for the Blessings, which they with their Families receive from God, and particularly, for the Hedge of Protection, which God makes about them and their Houses, and all that they have. When God brings the whole Family together safe in the Morning, from their several Apartments; and returns them safe at Night, from their respective Employments, without any Disaster or evil Occurrent; It is most reasonable, you should join together in solemn Thanksgivings to your great Protector. Again, many do not present Family-Petitions for these Mercies, which are suitable and needful for their Families, viz. Family-Provision, a Blessing on their secular Business, for Grace to Children, and a Blessing upon the Instructions given them; for Harmony, mutual Love, Contentment, Preservation from Sins and Danger, Support under Family-Trials &c. You wrong your Families, when you omit these Things in Family-Prayer.

7thly. Some keep up a Form of Family-Worship, but Ah! They blot their Holy Duties with unky Lives. They do not teach their Families by their Examples, to be humble, peaceable, sober, just and upright.

upright in their Lives; but the very contrary: And thus they make their Prayers an *Abomination* to God, and to good Men too. They expose Religion to the Reproach of the Wicked; and, like *Eli's Sons*, make People to *abhorre the Lord's Sacrifices*.

Lastly. Some formerly have been exact and punctual in Family-Worship, but, of late, have turned slack and careless about it. They have forgot the *Kindness of their Youth, and the Love of their Espousals*, They have suffer'd the *Lord's Altar* to be broke down, and the *daily Sacrifice to cease*. O that such, who have thus *left their first Love*, would be persuaded to *remember whence they are fallen, and repent and do their first Works*. You cannot expect to prosper, either in your Family-Affairs, or in your Soul's Condition, while Family-Religion is in such a languishing State. No wonder tho' your Souls decline, Love to God cool, and Love to the World prevail, and your Families ly under the Rebukes of Providence, when God's Worship hath not its wonted Room and Respect in your Houses.

I again *Exhort* all that would desire to have their Family-Affairs to prosper, and God to dwell in their Houses, to make Conscience of Family-Prayer. What ever be *done*, let not this be *undone*; and what ever Business be *neglected*, let not this be done *negligently*. This Work doth concern every Head of a Family, be who he will, Rich or Poor, Old or Young. O make Family Religion your *Business* and not your *By-work*, let it be your Delight, and not your Task. *Be not slothful in this Business, but fervent in Spirit, serving the Lord*. You need not be *long* in this Service, but see that you be *lively* in it; perform it with the greatest Reverence and *Seriousness*, that these who join with you may be struck into a *Holy Awe*.

But in a *Special Manner*, let me address the Young, who are setting out in the World, and have either got, or are about the getting of Houses and Families

Families of their own; O mind Gods Worship in the first Place, This is the surest Foundation you can lay for your future Happiness and Prosperity. But see that you proceed in the right Method. First, let God have the *Throne* in your *Hearts*, and then let him have an *Altar* in your *Houses*: First *open your Hearts* to Christ, and then *open your Houses* to him: First make your Acquaintance with him in your *Closets*, and then entertain Converse with him in your *Families*. But take care that neither the one nor the other be delayed one Week, nor one Day longer. Now, you are *beginning the World*, and it is your greatest Wisdom to begin it with God; the longer you put off this Duty, Satan will cast in the more Rubs and Difficulties in the Way. Let not *Youth and Basifullnes* be any Impediment, for if you have *Confidence* enough to *govern a Family*, you may also have it to *Pray with a Family*.

There is one Grand *Objection* made use of by many against Family-Worship. *We want Gifts and Parts for it, Everyone is not fit to Pray before others.*

Ansf. 1. I apprehend for the most Part, this is nothing but a *sluggish Pretence* to shift off the Duty: For if once you were perswaded of the Necessity of it, and had a *willing Mind* to it, you would also find *Ability* for it. Had you once *praying Frames* you would soon find *praying Furniture*; Matter and Words would not be wanting.

2ly. Have you any Sense of *Family-Sins*, or *Family-Wants*, why then can ye not speak them? You can tell your Wants to your Neighbours, and why then can you not tell them to God? Tho' ye cannot express them to so good Purpose as some others, yet do it as well as you can, and it shall not be rejected. In Prayer, you address God as a gracious Father; and we know Parents will not quarrel their Children, when learning to Speak, for their *Lisping and imperfect Words*.

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## for Prayer

3dly. Try it honestly, and make a sincere Mint; call your Family together, and fall down on your Knees before God, and you may get Strength you never expected, and that in the Time of Need. God useth to bless weak Essays and Endeavours, and doth increase the one Talent to him that trades with it.

4thly. Why will you not be as wise in the Work of your Christian Calling, as in your worldly Occupation? You will not decline to write what is necessary to carry on your Trade, tho' you cannot write so fine a Hand as some others: And why will ye not pray as ye can with, and for your Families, when it is so necessary to carry on a Trade with Heaven, tho' ye cannot pray so well as others?

5thly. Before the Duty be neglected upon the Account of Unfitness, it were better another *more fit* should do it. If the *Wife* be more fit for it, she may perform it; yea, before it be neglected, a *Servant* or a *Stranger* should discharge the Duty, if *fit* for it.

6thly As for these who are truly *weak* and *ignorant*, God hath provided manifold *Helps* for them; which they should make use of. Diligently read the *Scriptures*, and make them familiar to you, particularly, *David's Psalms*; and then you shall have a pleasant Variety of Expressions fit to be used in Prayer: For what Words can be more *proper* or *acceptable*, than these which the *Holy Ghost* hath dictated? Also you have sundry good *Helps* in the Writings of good Men upon this *Subject*. And because, there are many, who cannot purchase these, I have here collected and subjoined several suitable *Meditations* and *Materials* for Prayer, proper for *Masters of Families*, and others *weak in Knowledge*, which I have expressed in very easy and plain Words, that they might be adapted to the meanest Capacities, which I hope may be useful to some. And if there be any, who may even think this *Help*

too dear, I shall recommend one to them that is much cheaper, viz. The *Shorter Catechism* of this Church, which all the Members of it, be they never so Poor, ought to have exactly by Heart. Now there is not a *Question* with the *Answer* of it in that small Composure, but with some very little Alteration may be turned into *Prayers, Confessions* and *Thanksgivings*. And particularly, these *Questions* at the end of the *Catechism*, concerning the *Lords-prayer*, which do shew us, what we pray for in every Petition of this comprehensive *Prayer*; If you commit these exactly to your Memories, and rivet them therein; I say, these *Questions* will afford you constant Materials for Family-*Prayer*, and a great *Variety* of *Expression*.

But lest any should misimprove these *Examples of Prayer* hereunto annexed, I shall give some *Cautions* about them. My Design herein, is not to limit or restrict any to set *Forms of Prayer*, nor to encourage those who restrict themselves thereto; but to engage Masters of Families, and those who are weak in Knowledge, to the Practice of the necessary and excellent Duty of *Prayer* in Families, and in secret; and those, who do wholly neglect it, upon the Account of their Ignorance and Want of Abilities for the Duty. If Persons be really unable to conceive a *Prayer*, and utter it from their own Hearts, it is certainly better for them to make Use of the Words of another, than not to pray at all. The *General Assembly, 1647.* In their *Directions concerning secret and private Worship*, do declare, That these who are rude and weak, may begin at a set *Form of Prayer*; but so, as they be not sluggish in stirring up in themselves (according to their daily *Necessities*) the *Spirit of Prayer*, which is given to all the *Children of God* in some Measure. Where we see the Assembly allows these of weak Capacity, to use set *Forms* at the first: But they ought to leave them, as soon as they are enabled to pray in a conceived Manner, according to their daily *Necessities*.

Necessities. For, a Man, because he may begin with a Form, to satisfie himself with it, and go no further, is to neglect the Spirit of Prayer, and encourage a v<sup>er</sup> y F<sup>or</sup>mal Formality and Laziness of Spirit, which is extremely provoking to God, and dangerous to our Salvation. Besides, it is most foolish and unreasonable in itself ; as if a Man who is lame by a Fall, and needeth a Staff for his Support, should, even after Recovery, still make Use of his Staff as much as ever, and so necessitate himself to a continual Impotency.

Set Forms of Prayer, tho' of the best Composure, are usually flat, dead, and general, and not suited to our particular Occasions. Neither have they that Life and Vigour to quicken the Soul, or engage the Affections, as these Prayers which proceed immediately from the Soul, and from a lively Sense of our particular Wants : And therefore these Forms are not to be rested on, nor repeated over and over ; far les<sup>t</sup> ought any to read them off a Book, when he prays ; for this is a sinful limiting of the Spirit of Prayer, and a dangerous Expedient, tending very much to bring on *Deadness and Formality in Duty* : For, as we see a *Musician's Fingers* will easily run over a *Tune* that he hath oft played, tho' his Mind be thinking upon another Thing ; so People will readily run over the *Prayer* they have oft repeated, when their Hearts are in the mean Time roving about other Things : Therefore, this we must shun, and every Thing that hath a Tendency to *Formality* and *Lip-labour*, which is most hateful to God who is a *Spirit*, and requires us to *worship him in Spirit*, and seek him with the whole Heart.

But yet *Forms*, or *Examples* of Prayer, when rightly composed, may be useful to not a few *weak and well-meaning Persons*, who complain of *Dullness of Conception*, *Barrenness of Thoughts*, and *Want of Readiness of Expression in Prayer* ; I say, they may be of Use to such, as a *Help* or *Directory*,

for furnishing them with *Variety of Materials*, and *suitable Expressions*, which they ought to make Use of in Prayer, only under the Conduct of God's holy Spirit, to whom every sincere Supplicant will, and ought to lay his Soul open, when he addresses God by Prayer, for his gracious Assistance: For it is the Holy Spirit that enlargeth our Hearts, openeth our Mouths, and doth effectually prepare and furnish us for this Duty: And therefore he is called, *The Spirit of Grace and of Supplication*.

But the Spirit's Aid is nowise inconsistent with our own *previous Endeavours*, and Use of Means to prepare *our selves for Prayer*, by reading or premeditating on suitable Matter for it, if our Preparations be not rested on. Nay, if we be at Pains, before Prayer, to rouse our selves to Fervency, and to melt our Hearts into a tender affectionate Frame, by considering our Case, and observing our Plagues Wants, Mercies, that we may have Plenty of suitable Matter still at Hand, without being straitned therefore; this would be so far from hindring the Spirit of Prayer, that it would be an excellent Way to obtain it.

*Reading and Premeditation* concerning the *Materials of Prayer* is certainly most useful and allowable; tho' indeed we ought not to stint or limit our selves to *Things premeditated*, but lay our selves open to the Aids and Influences of the *Spirit of Prayer*; for the Gift of the Spirit of Prayer is not barely by Infusion, but by gracious assisting our Endeavours, and helping together with us.

In the primitive Times, indeed, the *Gift of Prayer*, and other *Gifts of the Spirit*, were given by immediate Infusion, without the usual Means of *Study and Labour*; but now he is pleased to work by Means, and by *external Helps*, which we ought to make Use of, in Dependence on the *Spirit of God*. I acknowledge, that when the *Spirit of Grace and Supplication* is poured out in a plentiful Measure on the Churches, as it is promised in hap-

py Times; there is the less Need of such Helps as these: For, then, that Blessed Spirit doth liberally assist and furnish the Weak, both as to the Matter and Manner, both as to proper Expressions and suitable Frames for Prayer. But, in an Age when the Spirit is much restrained (as, alas! he is in our day) People have the more Need to use Means and Helps; not that they can possibly succeed in this Duty, without the Spirit's Aid; but because God is graciously pleased to pity and reward the humble Aims and Endeavours of his People with the heavenly Influences of his Spirit.

Besides, it should be considered, there is a vast Difference betwixt the Abilities of several Persons; some being naturally of a warmer Temper, more easy Affections, and ready Expression; others more cold and slow in each of these: And therefore require more Pains in Preparation for this Duty. *When the Iron is blunt, a Man must put to the more Strength, and be at the more Pains.* One Man's Abilities is not the Standard by which others are to be regulated; neither should these, who are more eminent in Gifts, condemn others who are more straitned for Matter and Words, to make Use of Helps: For the L O R D is a Sovereign Disposer of his Gifts and Graces, in such Measures and Proportions as he thinks meet.

But because many are apt to abuse and rest upon Helps of this Nature, I do solemnly obtest all, into whose Hands this Help may come, to observe what hath been said, that they may use it aright, and nowise rest upon it, as a Pillow, for encouraging *Sluggishness and Formality* in Prayer: But be fervent in seeking the gracious Aids and Influences of the Spirits of Grace and Supplication, who is the Best of all Helps in Prayer, and is freely promised to these who ask him, *Luke xi. 13.*

It was a remarkable Saying of *Luther* concerning his Books, *I hate them* (saith he) *and oft wish they*

they were burnt, lest they should divert the Readers from reading the Holy Scriptures. So I can frankly say, I wish rather that this *Help*, and all my Writings were burnt, than that they should divert the Reader from employing the Holy Spirit's Assistance in the Duty of Prayer, or tempt any to rest upon set Forms in the performing of it.

The Examples of Prayer hereunto subjoined, are chiefly designed for Masters of Families, because they need such *Helps* more than others; for they, who are the Mouth of others in Prayer, ought not only to consult the Workings of their own Hearts, but to have an Eye to the Edification and Ease of those also who join with them; and therefore are concerned to notice their Expressions, that they be decent, pertinent, and suitable: Whereas, in secret Prayer, more Freedom may be used, and less Regard had to the Order of Words and Expressions. Seeing then we have only to do with the Heart-searching God, who will not misconstrue Words and Expressions, tho' harsh or incoherent, if the Intentions of the Heart be sincere, one *Evangelical Breathing of the Soul*, attended with the spiritual *Actings of Faith and Love*; tho' the Words be broken and few, is far more acceptable to him, than the most eloquent Discourse, or finest Harangues, where Grace is not acted.

These Things frequently that are taking with us, are not so with God: *For the Lord seeth not as Man seeth; Man looketh on the outward Appearance, but the Lord looketh on the Heart*, 1 Sam. xvi. 7.

I shall say no more here, but proceed to the Examples of Prayer formerly mentioned: Only let me add this Word, That if what I have written in this short *Help for Prayer*, shall, through the Blessing of God, prevail with any one prayerless Family in a Parish, or with any one prayerless Person in a Family,

mily, to set about Prayer, and make Conscience of it in Tim: coming, I shall bless the L O R D for it, and rejoice that I have not run in vain, nor laboured in vain: For the Salvation of one precious Soul is a Thing far more valuable, than all the Pains I can bestow.



S U I T A B L E  
*Meditations and Materials*  
F O R  
F A M I L Y - P R A Y E R :  
Both for S A B B A T H and W E E K - D A Y S .  
On various Occasions.

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*For the Morning of a Week-day.*

**I**Nfinitely Great and Glorious G O D , Thou art he whose Name alone is J E H O V A H , and art the Most High over all the Earth ; yet we who are but poor Worms, yea, sinful Dust and Ashes, have taken upon us to speak to thy Sovereign Majesty. O ! that our Hearts were prepared to come into thy Presence, and to call upon thy Blessed Name. Lord, pour upon us the *Spirit of Grace and Supplication* ; and let thy good Spirit help our Infirmiti es, and teach us to pray.

We come this Morning to pay Homage to thee, our Great Lord and Creator, *in whom we live,*

move, and have our Being ; and upon whom we continually depend, for all the Good we have, or hope for. We come to give Honour to thee, as the Great Author and Founder of Families ; for thou hast made Man a sociable Creature ; thou hast thought meet, that he should not be alone, and hast set the solitary in Families. Lift up the Light of thy Countenance upon this Family, and let us belong to Christ, in whom all the Families of the Earth are blessed.

O Lord, we humbly confess, we are guilty of many heinous Sins and Provocations, and even of these Sins which use to bring Wrath upon Families ; so that they may justly bring a Curse into our Houses, that might consume them with the Timber and Stones thereof. Surely, it is of the Lord's Mercies, that we are not consumed before this Time. Lord, do not mark against us the Sins of our Hearts, and of our Lives ; for they are more than we can remember, and greater than we can express. Oh ! our Iniquities are increased over our Heads, our Trespasses are grown up to the very Heavens ; yea, they are become a Burden too heavy for us to bear. We are oppressed with Guilt, Lord, undertake for us.

But, blessed be thy Name, O Lord, for the Remedy thou hast found out, and the Fountain thou hast opened for such guilty and polluted Wretches as we are. Lord, give us Faith to embrace the Offer, and apply the sovereign Virtue thereof. Shall the Remedy be prepared, and we have no Desire after it ? The Fountain be opened, and our Hearts bolted ? God forbid. We believe ; Lord, help our Unbelief.

We bless thee, O Lord, for our last Night's Preservation and Protection, and for the Rest and Refreshment thou hast given us therein. We have laid us down and slept, and awaked again ; for thou makest us to dwell in Safety. Thou hast kept

us from the Terrors of the Night, and from the Malice of evil Spirits that continually seek our Hurt. *O ! cause us to hear thy Loving-Kindness in the Morning ; for in thee do we trust. Cause us to know the Way wherein we should walk ; for we lift up our Souls unto thee. Cast us not away from thy Presence : Take not thy Holy Spirit from us.*

Keep us this day, we beseech thee, in thy Fear, and let thy Holy Spirit be our Guide and Counsellor in all our *Ways*. Preserve us at all Times, and in all Places and Companies, from the Evil of Sin ; and enable us to demean our selves, as becomes the Children of God, the Redeemed of the Lord, and Followers of Jesus Christ. Put such Principles of Grace and Holiness in our Hearts, that may make us have a sincere Respect to all thy Commandments, and to hate every *false Way*. Keep us chaste in all our Thoughts, temperate in all our Enjoyments, humble in our Opinions of our selves, charitable in our Speeches of others, meek and peaceable under Provocations, and just and upright in all our Dealings. Let us herein exercise our selves, that we may have always our Consciences void of Offence towards God and towards Men.

Lord, help us to walk circumspectly, not as Fools, but as Wise ; carefully redeeming the Time that we have lost, and improving all the Seasons of Grace, which thou art yet pleased to put into our Hands, for the Benefit and Advantage of our Souls. Preserve our going out, and coming in, and give thine Angels Charge concerning us, to bear us up in their Hands, and keep us in all our *Ways*. Bless and prosper us in all our lawful Designs and Undertakings ; and may we never take any Thing in Hand, but what is according to thy Will, and for thy Glory. And, amidst all our Affairs in this World, O ! save us from forgetting or neglecting the One Thing needful. Lord, save us from being en-

Inured by our worldly Busines, to an immoderate Love of the World, and Neglect of religious Duties ; but let it still be the Language of our Hearts, *Whom have we in Heaven but thee ? And there is none upon Earth we desire besides thee.*

Let thy Goodness and Mercy follow us this day, and all the days of our Lives : And be thou our Guide until Death, our Comfort in Death, and our Portion after Death. *O ! bear us from Heaven thy Dwelling-place ; and when thou hearest, have Mercy. Forgive the Sins of our Persons, and the Imperfections of our Prayers ; and do exceeding abundantly above what we are worthy to ask or expect at thy Hands, for his Sake, who alone is worthy, thy Beloved Son Jesus Christ : To whom, with thee, O Father, and Holy Spirit, be endless Praise. Amen.*

*Another, for the Morning of a Week-day.*

**O** LOR D, thou art the God whose we are, and whom we ought to serve. We acknowledge our Dependence upon thee and thy Providence, and desire to give thee the Glory that is due unto thy Name. *Our Voice, O Lord, shalt thou hear in the Morning : In the Morning will we direct our Prayer unto thee, and look up.* Thou makest thy Mercies fresh and new to us every Morning. We bless thee, that hast given us refreshing Sleep ; that our Beds do comfort us ; that we have not been full of Tossings to and fro till the Dawning of the day ; and that wearisome Nights are not appointed to us. Lord, make us duly sensible of these Mercies. Thou mightst have made our Beds to have been our Graves, and surprized us with our last Sleep. Praise be to God, who hath lightened our Eyes this Morning, and that we have not slept the Sleep of Death. *O Lord, we will sing of thy Power, yea, we will sing aloud of thy Mercy in the Morning ; for thou hast been our Defence. Surely*

*it is of thy Mercy, that we are not consumed, and buried in the Ruins of our Houses. And we owe it to thy Power, that thou hast made a Hedge of Protection about us, and our Houses, and all that we have; so that no Evil hath befallen us, nor Plague come nigh our Dwelling.*

As thou makest the Natural Sun this Morning to rise upon our Bodies; so let the *Sun of Righteousness* arise upon our Souls, *with Healing under his Wings*. O Lord, be merciful unto us: Heal our Souls; for we have sinned against thee.

*Thou madest Man upright, but we have sought out many sinful and wicked Intentions. We have lost thy Image, forfeited thy Favour, banished thy Spirit, and left our Father's House. The Crown is fallen from our Head; woe unto us, for we have sinned. We have made our selves a Mass of Impurity, Folly and Misery: But, blessed be our Gracious God, who hath made Christ to be to us Wisdom, Righteousness, Sanctification and Redemption. O! that we may be found in him, not having our own Righteousness, but that which is by the Faith of Jesus Christ; that the Shame of our Nakedness may be covered, and all our sinful Deformities hid from thine Eyes.*

O Lord, we acknowledge that our Sins are so great, and so heinous, that we are not worthy that thou shouldest take any Notice of us in a *Way of Mercy*: But, *worthy is the Lamb that was slain to take away our Sins*, and procure Mercy to us. O! hath he not perfectly satisfied that Justice which we have provoked, and fulfilled these holy Laws which we have broken? Lord, do not regard what we have done against thee, but what our Blessed Saviour hath done for us: And let us be *accepted in the Beloved*.

O! grant us Repentance towards God, and Faith towards our Lord Jesus Christ. O! help us so to find out our Sins to our Repentance and Reformation,

tion, that they may never find us out to our Ruin and Destruction: And dispose our Hearts for all the Duties of Piety, Justice, Charity and Sobriety, which we owe to thee our God, to our Neighbours, and to our selves. Put thy Spirit within us, and cause us to walk in thy Statutes, and to keep thy Judgments, and to do them. So engage our Hearts unto thy self, that we may make it our Meat and Drink to do thy Will, and, with enlarged Hearts, we may run the ways of thy Commandments.

Lord, sanctify to us all our Enjoyments, and all our Employments here in the *World*; our Crosses also, and our Comforts, and all Events that do befall us. Make us humble in a high Estate, contented in a low, and still careful for our Souls in all Conditions. We depend on thee for Direction and Success, in all our Undertakings and Concernments: And thou hast promised, *if we commit our Affairs to thee, and acknowledge thee in all our Ways, thou wilt direct our Paths.* O Lord, we desire still to put our selves under thy gracious Conduct and fatherly Protection, that thou mayst chuse our Inheritance for us, and dispose of us, and all that concerns us, to the Glory of thy Name. So lead us here in all our ways with thy Counsel, that hereafter thou mayst receive us into thy Glory: And, while we are here upon Earth, give us all Things needful and convenient for our present Pilgrimage. *Give us day by day our daily Bread:* And save us at any Time from distrusting thy Providence. Let us be careful for nothing, *but in every Thing, by Prayer and Supplication, to make our Requests known to God.* And, as we still live upon thy Bounty, O! may we be helped continually to live to thy Glory; to set God always before our Eyes, and duly to remember him in all our ways.

Let thy Grace, O Lord Jesus Christ, thy Love, O heavenly Father, thy comfortable Fellowship,

O Holy Spirit, be with us, and with all we ought to pray for, this day and for evermore. Amen.

For the Evening of a Week-day.

O L O R D, when we consider that thou art the High and Lofry One that inhabiteſt Eternity, whose Name is Holy ; and that thou dwelleſt in the high and holy Place ; we have Caſe, with Moses, exceedingly to fear and quake, to fear that a God so High, so Holy, so Happy, will take no Notice of the Addresses of Creatures ſo mean, ſo ſinful, ſo miserable as we are. But when we think on thy encouraging Promiſes, our drooping Spirits begin to revive. Hаſt thou not ſaid, That tho' thou dwelleſt in the high and holy Place, yet thou wilt dwell with him also, that is of a contrite and humble Spirit ? And, that the Needy ſhall not be forgotten, and the Expectation of the Poor ſhall not periſh. Lord, remember the Word to thy Servants, upon which thou haſt caused us to hope.

Blessed be the Lord, who daily loadeth us with his Benefits, and who hath this day preſerved us in our going out and coming in. Thou bringest in plentifullly to our Hands, and doſt bleſs our Subſtance. Thou ſpreadeſt our Table, and makeſt our Cup to run over ; and cauſeſt Manna to be rained about our Tents. Lord, what ſhall we render to thee for our Family and personal Mercies ; and pa- ticularly, for our Health and Strength, our Peace and Liberty, our Safety and Protection ? Thou giueſt us Rest on every Side, ſo that there is no Adverſary, nor evill Occurrent. Thou makeſt us to lie down in Peace, and there is none to make us afraid. Thou alſo continuuſt with us the Light of the glorious Gopel of Christ, and cauſeſt us to dwell in a Val- ley of Vision, when Neighbouring Lands are over- ſpread with Egyptian Darkneſſ.

But,

But, Lord, we must confess to our Shame, that we have not rendred to thee according to the Benefits we have received: *For we have sinned against thee, days and ways without Number:* We have sinned against Light and Love, against manifold Mercies and Motions of thy Spirit. We have broke the Laws of our Maker, provoked the Wrath of our Judge, and despised the Goodness of our God. We are guilty of many Family Sins and personal Sins. Alas, for our vain Words and unprofitable Converse among our selves! We have neglected relative Duties. We have provoked one another's Lusts and Passions, instead of provoking one another to Love and good Works.

Lord, look not on us this Evening, as we are in our selves; but look upon thy Beloved Son, our Surety, *who was wounded for our Transgressions, and bruised for our Iniquities.* And as the Chastisement of our Peace was upon him, so let the Merit of his Righteousnes be upon us, *that by his Stripes we may be healed.* Thou hast graciously this day given us our daily Bread; we pray thee, for Christ's Sake, to forgive us also our daily Trespasses: And tho' we have foolishly wasted away the day past, among the many other days of our Lives, which thou hast allotted for our Repentance; yet we plead, that, out of thy free Bounty, thou wouldst be pleased to continue thy former Care and Protection over us this Night.

Such is the Frailty of our Natures, that we need a continual Reparation of our Strength by Sleep: But blessed be God, who is the constant Keeper of Israel, *that neither slumbereth nor sleepeth.* Command thy Angels to encamp round about us, that we may not be afraid of any Terror by Night; and refresh us with sufficient Rest, that thereby we may be enabled to do thee better Service in the Duties of the following day.

Lord, watch over this Family, and send down such Blessings on it, as thou didst on the House of Obed.

Obed-Edom, for the Ark's Sake: And say of it,  
*This is my Rest, here will I dwell.*

And as we pray for our selves, so we beg thou wouldst be merciful to others also. Lord, thou canst extend thy Hand of Power and Mercy to the utmost Corners of the Earth, and to them that are afar off upon the Sea. Be nigh to all those that are afar off from thee; and let such as *sit in Darkness, and the Shadow of Death*, come to see the Light of thy Truth, and hear the Joy of thy Salvation.

Give thy Judgments to the King, and thy Righteousness to the King's Son. May he so rule and reign here for thee, that he may come to live and reign for ever with thee. Make all our Magistrates Men fearing God, and eschewing Evil. O! that all who serve at the Altar, may be blessed with skilful Heads, compassionate Hearts, and exemplary Lives. Convert the Unconverted, and perfect thy good Work where thou hast begun it. Enlighten the Ignorant, awaken the Secure, convince the Erroneous, reclaim the Vicious, establish the Untutored, comfort the Dejected, visit the Sick and Afflicted; and appoint unto them that mourn, *Bentity for Ashes, the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaziness.* Lord, bleis all our Friends and Relations; forgive our Enemies; turn thou their Hearts: And direct our Ways so to please thee, that thou mayst make even our Enemies to be at Peace with us. Lord, lead us not into Temptation, but deliver us from Evil: For thine is the Kingdom, Power and Glory for ever. Amen.

Another, for the Evening of a Week-day.

**G**LORIOUS G O D, Thou art infinitely exalted above all our Blessing and Praise: Our Goodness doth not extend unto thee: Thou hast no Need.

Need of us, or of the Service of any of thy Creatures. One *Drop of Water* adds somewhat to the Ocean, but *Ten thousand Worlds of Men and Angels* add nothing to thee. Thou humblest thy self, even to behold the Things that are in Heaven, to take Notice of these blessed Creatures above: O! how wonderful is thy Condescension then, to look down upon us, *poor sinful Worms*, that dwell here in Houses of Clay, *whose Foundation is in the Dust!* Blessed be the Lord, who has allowed us one day more to repent, and make sure our Interest in Christ; tho' alas! we have greatly mis-spent it and many more. We have many ways offended God, dishonoured our Profession, and revolted from the Vows which we made in Baptism, by Worldliness, Pride, Envy, Anger, Discontent, Evil-speaking, and serving diverse Lusts, which then we utterly renounced, and promised never to live in again. Lord, convince us of Sin, enlighten our Minds in the Knowledge of Christ, renew our Wills, and work a gracious Change in all the Faculties of our Souls, and *Sprinkle us with the Blood of Christ, that cleanseth from all Sin.*

Be pleased to accept of our Evening-Sacrifice of Praise and Thanksgiving, to thee the Father of Mercies, for the Mercies of the day past, and for thy great Mercy and Goodness, that has hitherto followed us all the days of our Life. How excellent is thy *Loving Kindness, O God!* Therefore do Men put their Trust under the Shadow of thy Wings. Thou openest thine Hand liberally, and satisfiest the Desire of every living Thing: Because thou hast commanded thy *Loving Kindness in the Day-time, therefore in the Night shall thy Song be with us, and our Prayer to the God of our Life.*

Thou art never weary to do us Good, let us never weary to do thee Service: But as thou hast Pleasure in the Prosperity of thy Servants, so let us take Pleasure in the Service of our Lord: And when

when we wake in the Night, help us to remember thee upon our Bed, and meditate on thee in the Night-watches. O ! that Christ, our Wel-beloved, may be as a Bundle of Myrrhe to us, lying all Night betwixt our Breasts.

We bless thee, that makest the Outgoings of the Evening, as well as of the Morning, to rejoice to us. O ! that thou wouldest also lift up the Light of thy Countenance upon us, and make us glad with the Intimations of thy Love to us in Christ. O ! that we could say, and appeal to God for the Truth of it, that he knows we had rather be poor, reproached, and sickly with his Favour, and with Communion with him, than to have Health, Wealth and Honour without him : And that we rather have Heart-Love to him, and delight in his ways, tho' never so much afflicted, or even deserted ; than to swim in Abundance of all carnal Enjoyments, with Hearts careless of God, and estranged from him.

Be thou the God of this Family, and grant us such Mercy as the Apostle begged for the House of *Onesiphorus*. Banish Sin, and implant thy Fear in the Hearts of Old and Young. Let us dwell together in Unity ; and do thou command the Blessing upon us, even *Life for evermore*.

We thank thee, O Lord, that we have this Night where to lay our Head ; and that we are not put to wander in Deserts and Mountains, in Dens and Caves of the Earth. We are better provided than was our dearest Saviour, and these of whom the World was not worthy.

Let our Sleep this Night put us in Mind of our last Sleep by *Death*, and of the Time that is near, when these Bodies shall be stretched on a Bed of Earth. O ! that we may lie down this Night in a State of Peace with God. Many go well to Bed, and never rise again, till the Morning of the Resurrection. Let us be making daily Preparation for our great Change, that, when it cometh, it may be

no Surprise nor Terror to us ; but we may, with Comfort, put off our Bodies, and resign our Souls to the Hands of our Redeemer, knowing whom we have believed.

Help us to improve the Silence and Solitude of the Night, in communing with God, and our own Hearts ; and when we awake from Sleep, let us still be with thee. Restore us to another day in Safety, and prepare us both for the Duties and the Events of it ; for we know not what a day may bring forth.

Let thy Church flourish every where, and clothe her Enemies with Shame. Bless our Protestant King, direct his Counsels, and make his Government still easy and happy, both to himself and us. Bless the Preaching of Christ's Gospel ; and give a Check from Heaven to all Profaneness, Vice, and Ungodliness, that presumptuous Sinners may be ashamed, and the Wickedness of the Wicked may come to an End. O ! that every one that names the Name of Christ, may depart from Iniquity.

The Blessing of God Almighty, Father, Son, and Holy Spirit, be with us, and with all that belong to us, this Night, and for evermore. Amen.

*For the Evening before the Sabbath.*

**A**LMIGHTY Creator and Governor of the World, what an unspeakable Distance and Disproportion is there betwixt thy Majesty and us, as we are Creatures ; and much more as we are Sinners ? Thou dwellest above in Mansions of Glory ; we dwell below in Houses of Clay. Thou art infinitely pure and unspotted ; but we are unspeakably vile and polluted.

It is a Wonder of thy Patience, that we, poor undeserving, ill-deserving, and Hell-deserving Wretches, are not consumed long ere now : For we have

been

been Transgressors from the *Womb*, long Rebels against God, and Enemies to his holy Laws. Oh! we cannot sufficiently express our miserable State by Nature: We are lost Sinners, and lie groveling under the Rubbish of the Fall, and cannot relieve our selves. We are nothing, we have nothing, we know nothing, we can do nothing, but sin. *We are all as an unclean Thing, and all our Righteousness is as filthy Rags.* Not only the Faculties of our Souls, but even the Senses and Members of our Bodies, our Eyes, Ears, Tongues, Hands and Feet, are all defiled with Sin, and are daily Instruments of offending thee. *From the Crown of the Head, to the Sole of the Foot, there is no Soundness. In us dwelleth no good Thing.*

Have we not Cause, Lord, to stand afar off with the *Publican*, to smite on our Breasts, and to cry, God be merciful to us, poor Sinners? We are unworthy so much as to lift up our Eyes to Heaven, far less to dwell in Heavens,

But seeing, thou hast found out a Remedy, and opened a Fountain for Sin and Uncleanness; yea, hast declared, *Thou desirest not the Death of a Sinner, but delightest in the Groans\* of a contrite Heart*; we beseech thee to pity us; wash us in the *Jordan of Christ's Blood*, cleanse our Hearts, purifie our Natures, and consecrate both our Bodies and Souls to be *Temples for the Holy Ghost* to dwell in. Lord, open our Eyes, that we may see the infinite Worth of *Jesus Christ*, and our Souls Need of him, that we may, with Speed, fly to him for Pardon and Cleansing. Lord, clothe us with the Righteousness of thy dear Son, and deck us with the Gifts and Graces of thy Holy Spirit, that, like the *King's Daughter*, we may be all *glorious within*. And may we see still more of the Vileness of Sin, and *Beauty of Holiness*, that we may fly from the one, and cleave to the other.\*

Help us, Lord, in the Close of this day, and of this Week, to remember the End of our Lives, that is at Hand ; that so we may live the *Life of the Righteous, and our latter End may be like his.* Let us live in thy *Fear*, that we may die in thy *Favour* ; and, may we never be willing to live in such a State, as we shall be afraid to die in.

The bypast *Day* and *Week* have brought all the Living nearer to the *Grave*, and also turned many into it ; and, we fear, plunged many into *Hell*, beyond all *Hope of Relief* : Yet thou mercifully hast spared us, and given us longer *Time for Repentance*. Yea, tho' we have mis-spent our *Time*, and neglected our *Duty* this Week ; thou hast preserved us from *Dangers*, prospered the *Works of our Hands*, and brought us safely to the Close of it ; and art giving us the *Prospect of enjoying another Sabbath, a new day of Grace and Salvation.*

Lord, when thou sawest every Thing thou hadst done in the first six days, behold all was very *Good*, and thou rejoicedst in the *Work of thy Hands*. But, alas ! when we review our six days *Actions*, we have cause to mourn and cry, *In many Things have we failed ; who can understand his Errors ? Lord, cleanse us from secret Faults.*

Alas ! we have not minded nor practised what we heard last Lord's-day from thy blessed Word. Our hearts have been carnal, and we have forgot our Saviour, and our Soul's concerns thro' the Week. And we have wofully come short of our *Duty* both to *God and Man*.

But, Glory to God, that hath not taken *Vengeance* on us for the *Sins* of this Week, but waits to be gracious. Thou art giving us *Space and Place* to repent in ; O ! give us also *Grace to repent with*. Grant us this Night, for Christ's Sake, *Repentance* and *Forgiveness* for the *Sins* of the bygone Week, that we may not appear before God on the Sabbath, with the *Guilt and Filth* of them upon us.

Oh !

Oh! let not our Sins keep back thy Blessing, or hinder thy Presence with us in thy Ordinances: But help us to sanctify our selves this Night, that to Morrow the Lord may do Wonders among us.

O give us Grace to prepare diligently for thy Day, and to lay aside all worldly Thoughts and Cares this Night, that we may be in Case, to go up to the Mount to worship God. O! to be putting our Hearts in such a spiritual Frame, as these who design to tryt and meet with God to Morrow.

*Be favourable to thy Zion, build up the Walls of thy Jerusalem. Let thy Name be glorified thro' all the Earth. Let thy Kingdom come in this World, and cause Satan's Kingdom fall, as Lightning before the Sun of Righteousness. Rule in the Hearts of our Rulers. Make thy Servants in the Ministry as burning and shining Lights, in the midst of a dark World. As Seraphims, let them burn in Zeal against Error, Superstition and Prophaneness. And let a Crucified Jesus be the great Subject and Scope of their Ministry. O! fit and furnish them for the Duties of the approaching Day: Direct them to let down the Net on the right Side of the Ship, that a great Company of Souls may be inclosed, and brought ashore to Christ.*

Be a Physician to the Sick, a Father to the Fatherless, and plead the Cause of the Widow. Provide for the Poor, visit the Prisoners, relieve the persecuted, and speak Peace to troubled Consciences.

Let this Family be safe this Night, *under the Shadow of thy Wings, and have underneath us thy everlasting Arms.* Defend us from all our Enemies, and especially, from that Roaring Lion, which goeth about Night and Day, seeking to devour. Let a gracious Cloud, yea, a dropping Cloud of Mercy hang over this Family both Day and Night: And let Old and Young of us be interested in Jesus Christ, that, as one House holds us now, one Heaven may contain us hereafter.

And

And now, seeing we are one week nearer our End; help us so to number our Days, as we may apply our Hearts unto Wisdom. And give us Grace to live so now, as we may have a well grounded Hope, and the Peace of a good Conscience to support us at a dying Hour. Lord accept of the Ransom of thy Son's Blood, as a Propitiation for all our Offences; and intimate this to our Consciences this Night, that so our Souls may Rest as well as our Bodies.

Sanctify our Nights Rest and Sleep, that our frail Bodies may be refreshed, and better disposed to serve thee on thy own Day, without Drowsiness or Wearying. When we fall asleep, O! that we may leave our Hearts in Heaven; that when we awake, we may find them still with thee. Hear us, own us, and bless us for Christs sake, to whom, with the Father and Holy Spirit be Praise and Glory for ever. Amen.

*For the Morning of the Lord's-day.*

**M**ost Glorious God and merciful Father in our Lord Jesus Christ, we beseech thee look with Pity this Morning upon thy unworthy Creatures, drawing near the Footstool of the Throne of thy Grace, upon thy own Day. We acknowledge our Unfitness and Indisposition for the Work and Employment of this holy Day: For tho' it be our greatest Honour and Advantage to be allowed Access to thee; yet our Souls are possest with a Spirit of Infirmitie, and so bowed together, that we cannot lift them up unto thee. Lord, cure this sad Disease, spiritualize our Affections, remove our Carnality, and cleanse us from all our Sins. O separate them from thy Presence, as far as the East is distant from the West.

We bless thee for preserving us from all Dangers, thro' the last week and this last Night, and for lengthning

lengthning out our Time, and giving us another Sabbath, and a new Opportunity to repent, *and make our Calling and Election sure.* As thou hast awakned our bodies from Sleep, Lord, awake our Souls from Sin and carnal Security; and help us to think upon that Morning, when the last Trumpet will awake us out of the Grave. And as thou hast caused the Light of this Day to shine upon our Bodies, cause the Light of thy Word and Spirit to illuminate our blind Souls: And as thou addest new days and Sabbaths to our Lives, add new Grace and Strength to our Souls, that we may serve thee acceptably therein.

O Lord, give us Grace this Day, in all our Performances to remember, that every Sabbath, every Sermon, every Prayer, and every Duty, sets us either a Step nearer Heaven, or nearer Hell. What Cause have we then, to spend this Day, *and work out our Salvation therein with Fear and trembling?* Lord forbid, that it be our Condemnation, to go every new Sabbath to thy Sanctuary, to get new Bands laid upon us, to increase our Souls Deadnes, to get our Hearts more hardned, and to be slain by the Words of thy Mouth. But we plead for Christ's Sake, that, as this day is a blessed day in it self; so it may be a blest and comfortable day to us, even a day of Repentance and of Pardon, a day of Conviction and of Conversion. Lord, make it a day of Reconciliation, betwixt thy blessed Majesty and our sinful Souls.

O Let not our Sins stand as a Cloud to stop our Prayers from ascending to thee, or to keep back the Beams of thy reconciled Face from shining on us. O! Let not our Sins stop the Current of thy tender Mercies to us this day,

We Praise thee for thy distinguishing Mercies to us this day, particularly, that we were born, and do still live in a *Valley of Vision*, and in a lichtsome *Gosen*, when other Nations about us are full of *Egyptian Darkness*; and that our Fleece is wet, when

others is dry. We bless thee for Sabbath-days, and for the Days of the Son of Man, which we do enjoy. We Bless thee, that we live in a Land where God is vublickly worshipped on this Day; and that our Candlestick is not removed out of its Place, as we justly deserve, for leaving of our first Love. It is a good Thing, O Lord, to praise thy Name, and declare thy loving Kindness, in the Morning of thy holy Sabbath. Let us go unto thy Gates this Day with Thanksgiving, and enter thy Courts with Praise.

O that this Day may be the Delight of our Souls! that on it we may not find our own Ways, do our own Works, speak our own Words, or think our own Thoughts. Lord, fix our Hearts this day upon thee, and Things above: Set a Watch before the Door of our Lips, that we offend not thee with our Tongues.

Lord, open a Door of Utterance this day to thy Servants, and give those that preach thy Word the Tongue of the learned, that they may rightly divide the Word of Truth, and speak a Word in Season to their Hearers Souls, suitably to their various Cases. O! make this day a day of Power, and give thy Gospel upon it a free Passage thro' the World, for the bringing in of thy Elect.

Tho' there be many this day to address thee, yet thou well knowest all their Conditions; and it is no Trouble to thee to hear their different Complaints: It is all one to thee to relieve many as few, for in a Moment thou canst dispatch the Affairs of Millions together: Yea, thou canst more easily redress all our Grievances, than we can seek it of thee.

Lord, do thou this day glorify thy free Grace, and sovereign Power, in causing the Gates of bolted Hearts to fly open, and the Powers of Hell to give back, and poor Sinners to cast down the Weapons of Rebellion, and touch the golden Scepter, and live.

"Thou

Thou hast the Key of David, that opens and no Man shuts, and shuts and no Man opens: We pray thee, open our Hearts so this Day, by the Key of thy Word, that they may never more be shut on thee, our Saviour; and shut them so by thy Grace, that they may never more be open to Sin and Satan, when they knock.

Lord forbid, that our Hearts be as the *high Way*, or *stony Ground*, where the *good Seed of thy Word* cannot *thrive*; or like the *thoriny Ground*, where the *Cares of the World do choak the Word*: But let us hear thy Word with good and honest Hearts, and bring forth *Fruit* answerable thereto.

Lord, keep us from Droufiness, Wandring, or Wearying in Time of Hearing; and banish all vain and worldly Imaginations far from us. Draw our Souls out of the miry Clay of this World, and wean our Hearts from the vain Pleasures of it, that our Hearts may be intent upon Christ and Heaven, thro' the whole of thy Day. Lord, save us from Hypocrisie in our Approaches to thee, or from drawing near thee with our Lips, when our Hearts are far from thee: But give us Grace so to ask, that we may receive, to seek, that we may find; and knock, that it may be opened to us.

Let thy most holy Spirit be present with us, and rest upon us this Day, in praying, praising, reading, and hearing thy Word, that we may do it with Care and Attention, as for our Souls Lives, with Humility and Reverence, and without Prejudice, with Minds ready to hear and obey: And help us to mix our Hearing with Faith, and to live and walk this Day, and all our Days, by Faith, that so at the End of our Days, we may receive the *End of our Faith, even the Salvation of our Souls*. O! that we may spend this Sabbath, and improve these Sermons, as if they were the last, that ever we were to see or hear in this World: For, all the Men on Earth, yea, all the Angels in Heaven, cannot assure

us,

is but it may be so; for our Times, and all we have, are only in thy Hands.

O Lord, for thy Name's Sake, mount the Chariot of the everlasting Gospel; take to thy self thy glorious conquering Power, and, in thy Majesty, ride prosperously; make the *Arrows of thy Word sharp in the Hearts of thine Enemies*, whereby the People may fall under thee. Cause a Gale of Heaven's Wind to blow upon us this day, that our dry Bones may be alivened, our dead Souls quickned, our *Faith strengthened*, our *Desires kindled*, and our *Love inflamed*; that we may revive as the Corn, grow up before thee as the *Lily*, and shoot forth our *Branches as Lebanon*: And that we may be enabled to run the ways of thy Commands with enlarged Hearts.

Lord, let Grace in us be, like the *House of David*, every day waxing stronger and stronger; and Sin, like the *House of Saul*, growing weaker and weaker.

Make a Dis-union this day betwixt us and all our Sins, that there may be Communion betwixt Christ and our Souls.

All which we beg and intreat for Christ's Sake: To whom, with the *Father and Holy Spirit*, be everlasting Glory and Praise. Amen.

*Another, for the Morning of the Lord's day.*

ETERNAL and Omnipotent Lord God, Thou art the High and Lofty One that inhabitest Eternity; yet thou art graciously pleased to dwell with the humble Spirit. We do humbly acknowledge our selves unworthy of this unspeakable Privilege of Access to thee, thro' Jesus Christ. We deserve not to be called thy *Servants*, and far less thy *Children*; for we are the vilest of Sinners, and the worst of thy Creatures. We have lived in Enmity and Rebellion against thee, from the *very Womb*; we have abused

abused and incensed divine Patience and Goodness, that have been to us like *the dropping Dew*; we have exasperated divine Power and Justice, that can consume us to Powder; we have provoked thee, who art the Sovereign Lord of Heaven and Earth; that, *by thy Word*, canst tear up the Foundations of the *World*, as easily as thou laidst them; we have dashed both Tables of thy Law into Pieces before thy Face; we have broken, not one, but all of thy Commands, even the Commands of that Great God, who, by another Command, mightst send us into a Grave, or into Hell in a Moment: And tho' thou didst so with us, we could not complain of Injustice.

But, Gracious God, thou art pleased, in thy Mercy, to give us a new Sabbath, and a new Time of Repentance; and to renew the Offers of Salvation to us thro' Jesus Christ. O! give us Grace in this our *Day of Mercy*, to consider *the Things which belong to our Peace*, before they be hid from our Eyes.

Alas! our Spirits are dull, our Hearts are hard, and our Love is cold; we are much out of *Frame* for the *Work and Duties of this day*. O! let thy Grace be mighty in us, and *sufficient for us*, to rectifie what is wrong, that we may be *in the Spirit on the Lord's-day*.

We desire, Lord, this day, to remember thy *wonderful Works of Creation*, from which thou didst rest upon the Sabbath, and admire the *Work of thy Hands*. Thou saidst this first day of the *Week*, *Let there be Light, and there was Light*. We pray thee, shine this day into our Hearts, with the Light of the saving Knowledge of Christ.

We desire, in a special Manner, to remember with Thankfulness, the Resurrection of our Lord Jesus Christ, who, this day, compleated the *Work of our Redemption*, and was declared the *Son of God with Power*. O! that by virtue of his Resurrec-

on, we may rise this day from the Grave of Sin, and walk in Newness of Life.

We bless thee also, for the Holy Spirit thou didst pour down this day upon the Apostles, to fit them for their Work, and to make up the want of thy bodily Presence. Lord, send down that Spirit this day, to breathe on our dry Bones, to melt our rocky Hearts, and thaw our frozen Affections into Tears of godly Sorrow for Sin; and inflame our cold Breasts with Love to God, and the Things of God.

We bless thee this day, for the Light of thy Word, the News of thy Gospel, and Discovery of the New Covenant to us, after the way to Heaven by the Old was for ever blocked up. Cause us this day, not only to hear, but know the joyful Sound, that we may walk in the Light of thy Countenance, and in thy Name rejoice all the day. Lord, reveal thy Son, not only to us, but in us. Hide not thy self this day, stand not behind the Wall, but give us a Glimpse of thy Countenance through the Lattes of Ordinances. O! draw by the Vail of our Guilt, and make a Display of thy glorious and attractive Excellencies, that our Eyes may see the King in his Beauty, and our Souls be engaged to flee unto thee upon the Wings of Faith and Love.

Lord, allow us this day divine Intercourse and Fellowship with thee, in Duties and Ordinances. O! that our Souls were ascending, and God descending, by Means of that blessed Ladder Jesus Christ, that reacheth betwixt Heaven and Earth. Let not the World and our Lusts be a Clog this day, to hinder our Souls from ascending Heaven-wards. Open thou the Windows of Heaven, and cause the Dewes of thy Grace to descend upon our Souls, that we may taste and see that the Lord is good, and be enabled, from our sweet Experience, to say, Surely it is good for us to draw near to God.

Lord,

Lord, be with thy Servant who is to deliver thy Message to us this day: Let him be a faithful Steward to break and dispense the Bread of Life, and wisely to give every one his Share. Make him a *Barnabas*, to proclaim God's Mercies to the Broken-hearted, and a *Boanerges*, to denounce God's Judgments to the Obstinate. Let him be helped to speak a *healing Word* to a wounded Soul, and to send a piercing Dart to a secure Conscience. Mighty God, make known this day thy mighty Power, in quickning dead Souls, and opening shut Hearts. Thou hast the *Key of David*, make patent *Doors* for thy self. O! break the Iron-bolts of Unbelief, Hardness, and Earthly-mindedness. Make thy *Word* as a Fire and a Hammer to us, a Fire to burn up the Stubble of our Lusts, and a Hammer to break the Rocks of our Hearts into Pieces. *Paul* may plant, *Apollos* may water; but thou, Lord, alone *givest the Increase*. All that Ministers can do, is but as the laying the Staff upon the dead Child; for there can be no Life nor Breath, till Christ, the great Prophet come himself. Some of us, alas! are so dead in Trespasses and Sins, that we may be put to make that Question, *Can these dry Bones live?* Yea, Lord, thou knowest they can, if they be breathed on by thee.

Lord, cause the *South* and *North-winds* of thy Spirit blow upon us, both the rough *North-winds* of the Law, to convince and awaken; and the pleasant *South-gales* of the Gospel, to refresh and comfort us, according to the Exigencies of our Souls.

Lord, open *Fountains* in this Valley of *Baca*; turn the *dry Land* of our Souls into *Springs of Water*, and cause the *Wilderness* of our *Hearts* to blossom as the *Rose*. Meet with us this day in thy *Sanctuary*; and do thou *open our Lips*, that our *Mouths* may shew forth thy *Praise*. *Open our Eyes*, that we may see the *Wonders* of thy *Law*. *Open our Ears*, that we may hear the *Voice* of the *Son of God*:

God: And open our Hearts, that the King of Glory may come in.

Lord, make thy *Word* as a sharp two-edged *Sword* to us this day; let its Point prick our Hearts, and its Edge fetch Blood from our Lusts, and savagely wound our Consciences. Thousands have sitten under the *Word* these many Years, and never been reached nor moved by it. O! do thou so manifest thy self to us, as thou dost not to the *World*. Lord, pity us; for we are poor helpless Children, hanging at the Breasts of thy Ordinances: O! let them not prove *dry Breasts* or *empty Cisterns* to us. We look to thee this day with *Expectation*; let none, we pray thee, return ashamed from the *Fountain*; let not the *Expectation of the Poor* perish.

Visit all the Assemblies of thy People this day with thy gracious Presence; and let thy Servants *Words* every where be as *Nails fastned in a sure Place*, by *Thee, the Great Master of Assemblies*. We leave all these our Requests, tabled before the Throne of thy Grace, waiting a gracious Return, for the Sake of our blessed Saviour Jesus Christ; for whom we bless thee: And to whom, with the *Father and Holy Spirit*, be Praise for ever. Amen.

*For the Interval of the Lord's-day, between Sermons.*

**G**lorie to God in the Highest, that we have yet a day of Grace, wherein we may see the Things that belong to our Peace. Thou givest us many Opportunities and Advantages, to quicken and further us in the Way that leads to eternal Life. We have *Line upon Line, Precept upon Precept*; thy Servants sent early and late to give us Calls and Warnings, Exhortations and Directions, to promote our Edification here, and our Salvation hereafter.

But

But, alas ! we have wofully abused these Means and Privileges ; we go further from God under these Means, whereby others have been brought near him. To have our Meat and Drink cursed to us, and rendered incapable to nourish us, would be lamentable ; but to have our *Prayers, Communions and Duties* cursed, is a far more dreadful Instance of *Wrath*. Yea, thou mayst not only blast Ordinances, but justly mayst thou take away the *Gospel of the Kingdom* from us, and give it to another People, that will bring forth *Fruits* more answerable to it, than we have done.

But, O ! pity us ; bless thy *Word* spoken in the *Forenoon* ; O ! pardon the *Iniquity of our holy Things* ; do not enter into *Judgment* with us ; forgive our *Unfruitfulness* for the *Time past* ; and teach us, for the *Time to come*, better to improve our *Seasons of Grace*.

We must confess, that, with much Coldness, Dulness and Wandrings of Heart, we have sought thee in the *Forenoon of thy day* : So that justly mightst thou abhor our Souls, despise our Prayers, and cast back all our Services, as *Dung in our Faces*. But, Oh ! let not the *Whole of thy day* be lost to us ; let not thy *Word* also in the *Afternoon be, as Water spilt upon the Ground*. Let not our Sins in the former Part of the day stand as a *Partition-wall*, to hinder our Prayers from ascending to thee, or the *Light of thy Countenance* from descending to us this *Afternoon* : But, for Christ's Sake, break down that *Wall*, and remove all the Hindrances of our spiritual Improvement. Shew us a Token for *Good*, that we may return with *Joy to thy House, and draw Water out of the Wells of Salvation*.

Lord, the Husbandman's Seed brings a Harvest at last ; the Merchant's Adventure brings a rich Return from far : And shall our Attendance on Ordinances never bring us any Life or Strength ? Shall thy spiritual Institutions have no *Spirit in them* ?

The

The Ordinances of the God of Life, be entirely without Life to us? Shall we still go and come from thy holy Place, and yet remain unholy? Shall we still be hanging on about Ordinances, and never get a View of the God of Ordinances? Shall we stay so long at *Jerusalem*, and not see the King's Face? O! when shall we come and appear before God? Lord, we beseech thee, shew us thy Glory. Make us glad with the Light of thy Countenance, and let us not go mourning all the day.

Lord, thou art good to the Soul that seeks thee; thou dost not bid any seek thy Face in vain, nor serve thee for nought. Thou art a Master that hast Pleasure in the Prosperity of thy Servants. Let us not still be forgetful Hearers, but at length faithful Doers of thy Word. Enable us so to hallow these Sabbaths here upon Earth, that hereafter we may be admitted to the joyful Celebration of the *Eternal Sabbath above*. O! how happy they who are celebrating that Sabbath with thee, who have an everlasting Period put to all Sins, Complaints, Troubles and Temptations here below; and have their Souls full of Holiness, their Hearts filled with Joy, and their Mouths with the everlasting Praises of God. O! that we may still long for that day.

Lord, forbid we weary of thy *Work and Service* now, which is the *Work and Joy of Angels*, and the *Honour and Interest of the Greatest of Men*. Help us so to sanctifie thy day, that thy day may be a *Means to promote the Sanctification of our Souls*. Be thou as the *Dew to thy Israel* through the whole of this day, and back the Preaching of thy *Word*, with the powerful Influences of thy *Spirit*, that it may be the *Saviour of Life to our Souls, and the Power of God to our Salvation*. O! make thy *Word* instrumental to work Grace where it is not, and to strengthen and increase it where it is. Lord, furnish these whom thou hast appointed to bless and break the *Bread of Life* to thy People, that they

may

may speak thy *Word* with Abilities suitable to their great *Work*, and may apply themselves to the Capacities and Necessities of their several Hearers. O *Thou that hast the Key of David*, open our Hearts and Understandings to receive the Truth, both in the Light and Love of it, that we may profit thereby: And let every Sabbath, and every Sermon, add to our Stature in Christ Jesus. O! preservè us from the Curse of Barrenness under the Means of Grace, for Christ's Sake. Amen.

*For the Evening of the Lord's-day.*

Holy and most Glorious God, who is like unto thee? Thou art clothed with Honour and Majesty, and coverest thy self with Light, as with a Garment: Thou only hast Immortality, and dwellest in the Light that no Man can approach unto: Yet thou art the Hearer of Prayer, a God ready to forgive, and plenteous in Mercy unto all that call upon thee. Lord, quicken us this Evening of thy day, that we may call upon thy Name, and pour out our Hearts before thee.

We acknowledge, O Lord, we have forfeited thy Favour, and deserve thy Fury; for tho' thou plantedst us at first a noble *Vine*, and madest Man an upright *Creature*, yet we have corrupted and deformed our selves by Sin; yea, by Nature we are all overspread with it, as a Leprosie: All the Faculties of our Souls, and Senses of our Bodies are corrupted; we have *Understandings*, but they are darkned; we have *Wills*, but they are rebellious; we have *Hearts*, but they are impure; *Affections*, but they are corrupted; *Consciences*, but they are seared; and all our *Senses* have been *Windows* to let in Sin. Our *Hearts*, O Lord, have been long noisome Sinks of Sin, where the Seeds and Roots of all manner of Sin do lurk: And, as the *Fountain* is, so are the *Streams*; both *Hearts* and *Rivers* are un-

unholy ; we have followed the vain Imaginations of our own Hearts, and rejected thy holy Laws ; we have left these Things undone, which we ought to have done ; and have done these Things, which we ought not to have done.

We have sinned presumptuously against the clearest Light, and the dearest Love. Thou hast graciously allowed us Time to work out our Salvation in ; but, alas ! we have lavished away that Time upon our Lusts and Pleasures : Thou hast loaded us with thy Mercies, but we have loaded thy Patience with our Sins : Thou hast given us many Talents, but we have hid our Lord's Money ; and therefore deserve the Doom of the wicked and slothful Servant : We have been unfaithful Stewards, and wasted thy Goods ; we have mis-spent our Time, and profaned thy Sabbaths ; we have been backward to the Duties of thy Worship, and have been very dead and formal in our solemn Performances. Alas ! we have not worshipped thee in Spirit and in Truth, but have dealt hypocritically with God, and taken his Name in vain.

O Lord, thou mightst make Use of these our Confessions, as Evidences against us, and condemn us out of our own Mouths ; but there is Forgiveness with thee, that thou mayst be feared. Blessed be thy Name, that thou hast provided a Way for our Pardon and Reconciliation in Jesus Christ. We pray, that, for his Sake, thou wouldest forgive all our by-past Sins, and the manifold Shortcomings we have been guilty of this day. Lord, drown our Sins in the Sea of Christ's Blood, that our Souls do not sink in the Ocean of thy Wrath. We flee to Christ's Cross, as our Security, and to his Wounds for Refuge ; and renounce all Confidence in any Thing besides him, who is the Lord our Righteousness. And Lord, determine us, not only to accept of him, as our High Priest, to atone for us ; but also as our King, to reign in and rule over us all the days of our

our Lives. Come and possess the Throne of our Hearts, and put down all our Lusts, that they may rule no more over us; and make us willingly submit to thy golden Scepter, and wreath the Yoke of thy Commandments about our Necks: And do thou so incline our Wills, and influence and animate our Souls with the Gales and Graces of thy Spirit, that we may never count thy Commandments grievous, but pleasant; and may esteem it not only our greatest Duty, but our highest Dignity to serve and obey thee. O! put thy Fear in us, and write thy Laws upon the Tables of our Hearts, and let them be transcribed in our Lives and Conversations.

Lord, convince us so of Sin's Evil and Filthiness, that we may lothe it, and shun it, as we would do a Cup of deadly Poison. Send thy Spirit to open our Eyes, and pull the Scales of Darkness from them, which Satan hath put on; that we may see Sin in its own Colours, in its native Blackness and Deformity: And, Lord, cherish and preserve any Convictions of this Sort, thou hast wrought in us this day by thy Word. Thou hast been shewing us our natural Face in the Glass of thy Word: O! give us Grace to think on what we saw, and keep us from going away, and forgetting what manner of Persons we saw our selves. May we retain lasting Impressions of the Filthiness of Sin, that we may be humbled for it, and made restleſs, till we apply to the Fountain of Christ's Blood, for washing it away. Lord, make us Doers of thy Word, and not Hearers only, deceiving our own Souls. Let thy Word be a Light to our Feet, and a Lamp to our Path; that our Conversations may be such as become the Gospel, and our Light may so shine before Men, that others seeing our good Works may glorifie thee, our heavenly Father.

Lord, save us from resting on a good Name; for what will it profit us to have a Name to live, if we be really dead. Save us from trusting to an outward

Form ; for what will it profit us to have a Form of Godliness, if we be *Strangers to the Power* thereof? Lord, renew us in the Spirit of our Minds, and let us be thy Workmanship created in Christ Jesus unto good Works.

Lord, work in us *a true Faith, a fervent Love, and a lively Hope.* O ! that the Love of Christ may burn up the Love of Sin, and of the World, in our Souls, and constrain us to *run in the ways of thy Commandments.*

O ! cause the saving Knowledge of Christ cover the Earth, as the Waters do the Sea ; and let his Name be great, from the Rising of the Sun, to the going down thereof. Pity the blinded Nations that are destroyed for lack of Knowledge ; convince the Jews, that *SHILOH* is come, and that *JESUS*, whom they crucified at *Jerusalem*, is the very *Messiah*, and they need not look for another.

Lord, appear in Behalf of thy oppressed Churches, and let never the *Gates of Hell* prevail against thy Zion. Let now the Time to favour thy Zion be come, even the Time that thou hast set ; and cause *Peace and Prosperity* dwell within the *Walls of thy Jerusalem* : *Let them prosper that love her Peace.* Lord, bless these united Lands, and make our King, and Rulers under him, publick Blessings to us, both in our sacred and civil Concerns : And do thou still frustrate all the pernicious Projects of *Papists*, and those who are Enemies to the *Protestant Succession and Religion.*

Lord, countenance the Ministers of thy Word, and water their *Endeavours with the Dews of Heaven*, that they may, from every Part of the Land, bring many Sheaves into thy Barn. Let them have no more Ground to complain, that they have spent their Strength for nought, spread forth the Gospel-Net in vain, and toiled all day, and catched nothing.

We bless thee, O Lord, for Sabbaths and Ordinances, and the joyful Sound we heard this day : O ! let not thy Word be as Water spilt upon the Ground. Let not the good Seed be pick'd up by the Fowls of the Air, nor rot beneath the Clods ; but, O ! do thou fix it in our Memories, and cause it spring up in our Lives and Conversations.

Lord, visit the Sick, who lie upon Beds of languishing, and are deprived of the publick Ordinances which we enjoy. Sanctifie their Affliction, make up their Loss, and prepare us for Sicknes and Trouble. Thou art pleased sometimes to cast us down on Beds of Sicknes, and to draw the Curtain betwixt the World and us, that we may take a View of our bypast Life and future State. Lord, sanctifie all our Trials for this Effect, that, in the End thereof, we may haye it to say, *In Faithfulness thou hast afflicted us ; and it is good for us, that we were afflicted.*

Let this Family be one of the Tabernacles of the Righteous, in which the Voice of Rejoicing and Salvation shall still be heard : And, let all of us be admitted to celebrate an eternal Sabbath with thee above, for the Sake and Merit of our Lord, and Saviour Jesus Christ, who, with thee and the Holy Spirit, is one God over all, blessed for evermore. Amen.

*Another, for the Evening of the Lord's-day.*

**G**lorious JEHOVAH, we bless thee, that we have thee an All-sufficient God on a Throne of Grace, to flee to in all Straits; and that we have an able and compleat Saviour at thy right Hand, who hath full Treasures and unsearchable Riches to bestow upon us. O ! what good News are these to us, that we, poor indigent Beggars, are welcome to a rich Saviour, and may come and beg our selves rich at the Throne of Grace ! Lord, shew us our

*Necessities and Wants;* and make us know our Transgressions and Sins, that we may this Evening spread them forth before thee. Innumerable Evils do compass us about; we cannot so much as reckon up the Sins of this one day.

Alas, for our want of *Preparation this day for thy solemn Assemblies!* What shall we say for our *Drowsiness, Deadness, Carnality, and wandering Thoughts in thy Worship?* Alas, for the *Frailty of our Memories,* which so soon let go thy Word! We have not meditated and conferred upon these good Counsels and wholesome Instructions we have been this day hearing; but have spent much of thy holy day in idle Discourse, and unsuitable Exercises. Oh! how little do we thrive in Grace and Knowledge, for all the Waterings and Means of Grace that we enjoy? Alas! we have lightly esteemed the *Rock of our Salvation,* and been unthankful for the Offers of redeeming Love. We have oft wounded him that healeth us, and trampled on that *Blood which must sprinkle us from Guilt, and save us from the destroying Angel.*

We acknowledge Lord, that we deserve rather to be trampled under the Feet of thy Justice, than to be embraced in the Arms of thy Mercy. Hadst thou dealt with us, O Lord, according to our Deservings, we had, at this instant, been desperately bewailing our Miseries amidst the Sorrows and Horrors of a sad Eternity. But gracious God, thy Mercy triumphing over thy Justice and our Sins, thou hast continued to us Life and Time, Sabbaths and Sermons, that we may repent and turn from all our Sins to thee. We have nothing, O Lord, to present to thee as a Satisfaction for these heinous Sins of ours, but only the Blood and Sufferings of thy dear Son, *in whom thou hast declared thyself well pleased.* Lord accept of us in him, and blot out all our *Iniquities.*

Sanctify us by thy Spirit, and receive us into Favour

Favour and Friendship with thy self. Heavenly Father, own us for thy Children, Children we are alas! In Knowledge, O that we were such in Duty and Affection. Lord qualify us with holy filial Fear, Love and Obedience, that we may live as thy Children here, and have Portions among thy Children above: O make us meet for the Inheritance of the Saints in Light. Let the Flesh be crucified in us, with all its Affections and Lusts, and let no Iniquity have Dominion over us. O that we were acquainted with the Power and Life of Godliness, and were making Progress in Mortification, Self-denial, and Heavenly-mindedness. Give us Grace to be contented with our Lot, and with the wise Disposal of thy Providence. Let never the World get thy Room in our Hearts, since it is a vain Thing, and the Fashion thereof passeth away. Help us to keep it in its own place, and to use it aright, and for thy Glory. Learn us to trample this World under our Feet, and to use it as a Step to climb up to a better World.

Lord give us Wisdom to consider our latter End, and prepare for that great Change which is before us, and timeously to flee to Christ, and employ him as our Surety, to pay all our Debts, and clear all our Compts; that when we come to die, we may have a well grounded Hope, and the Peace of a good Conscience, which will make an easie Death-bed to us, and give us a pleasant View of a Judgment Day, and our solemn Appearance before God. Lord forbid, that we be found on the wrong Hand of the Judge on that Day. Help us on the Evening of thy Day, to remember the Evening of our Lives, and take a serious Look of Death and long lasting Eternity. Lord, thou determinest both the bounds of our Life, and the bounds of our Habitation: Thou plainly tellest us, we must die, but mercifully concealest the Time and Place, that every where we may stand upon our Guard, and every Moment

expect thy coming, and always stand with our Compts prepared in our Hand, to give them up to thee our Judge. God save us from Security, and Unmindfulness of Death and Judgment.

We bless thee, O Lord, that thou hast been pleased so long to continue us in the Land of Prayer and of Hope; and that thou hast been pleased to add this Day, and especially a Sabbath Day to our Lives; let it not be for the Condemnation, but for the Salvation of our Souls.

We praise thee also for the joyful Sound of the Gospel, that hath this Day been ringing in our Ears; Lord cause it also to ring thro' all the Corners of the habitable Earth; and let the Ends of the Earth see thy Salvation.

Lord appear for thy Zion thro' the World, and plead the Cause of thy reformed Churches. Rebuke those who oppress them, or design their Hurt. Lord humble the proud Enemies of thy Zion, either bring them to thy Footstool, or else make them thy Footstool.

Lord strengthen and establish what thou hast wrought for us in this Land: Say to thy Zion, *Her Warfare is accomplished*: Speak comfortably to thy Jerusalem, and let the Glory of the Lord rise upon her, that she may arise and shine: Make her an eternal Excellency, and the Joy of many Generations. Lord remember the Covenant made with our Fathers, and let us see thy Power and Glory, as they have seen thee in the Sanctuary.

God bless our Protestant King, and all in Authority, and make us always thankful for the frequent Disappointments thou hast given to the bloody Designs of Papists against us and our Religion.

Give Wisdom to our Rulers, and take a Revenue of Honour to thy self, out of all the publick Transactions of these Lands.

Lord bless the Gospel, and a Gospel Ministry

in this Corner: And let us have an abundant Effusion of thy Spirit in our Assemblies.

Be thou the God and Guard of this Family, and all our Relations: Bestow upon us both spiritual and temporal Blessings, according to our Necessities. Guide us with thy Counsel, while we are here below, and afterwards receive us to Glory, for Christ's Sake.

Now, the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good Work, to do his Will, working in us that which is well pleasing in his Sight, thro' Christ Jesus. To whom, with the Father and the eternal Spirit, be everlasting Glory and Praise. *AMEN.*

*For Monday's Morning.*

Ever blessed and glorious Lord, thou art a great God, and a great King: The Earth is thine, and the Fulness thereof, the World and all they that dwell therein. We prostrate our Souls this Morning before thy Throne, and beg to be accepted thro' Jesus Christ, and to have the Spirit of Grace and Supplication poured out upon us, that we may pour out our Hearts before thee in Faith and Sincerity.

Lord, we confess, that, by Nature, we are poor Run-aways from God: With the Prodigal we have deserted our Father's House, and forsaken the Fountain of living Waters. Our Souls are miserably depraved with Sin, and our corrupt Hearts have been ready to say, *What is the Almighty, that we should serve him?* We have panted after the Dust of the Earth; and been full of Care what we shall eat, what we shall drink, and wherewithal we shall be clothed: But have neglected to seek the Kingdom of God, and the Righteousness thereof. Lord open our Eyes, and shew us our Folly.

O ! let us not live and die in the State wherein we were born, and have long lived without thee: But look on us with Pity, and put forth that Power whereby thou madest us Creatures, and make us new Creatures: Surely, thou who by a Word broughtest the World out of nothing, can make us new Hearts. Lord suffer us not to perish, when thou canst so easily make us Happy. O speak the Word and it shall be done.

We humbly thank thee, O Lord, for all the Mercies of this bypast Night and Morning. It is of the Lord's Mercies that we are not consumed, even because thy Compassions fail not: They are new every Morning, great is thy Faithfulness. And now, seeing the Sabbath is over, and we are entering upon the other Days of the Week, save us from forgetting our Sabbath Work and Employment, when we are taken up about our weekly Affairs. O that thy Word may have lasting Impressions on us, and much of our Sabbath Frame may remain with us, when we are going about our other Busines; for then might we expect to prosper the better therein, and to be rendred fitter for the next Sabbath, if it please thee to spare us to see it. Lord, keep our Hearts from being sunk in Sensuality, and drench'd in worldly Affairs thro' the Week: But raise our Affections to Things above, where Christ is, even when our Hands are employed about Things on Earth; that we may use the World, as if we used it not.

O ! How many Sabbaths, and Weeks have we misspent, and yet thou sparest us, and visitest us with new Mercies? Were this, Lord, the last Hour we had to live, and these the last Words we had to speak, we behoved to say, *Lord, thou hast been a merciful and gracious God to us. What a Wonder is it, that God should condescend to notice us, or take Care of our Concerns. It is a Wonder that thou humblest thy self to notice the Things that are in Heaven, or tell the Number of the Stars: But it is*

is yet more wonderful, that thou dost notice Things below, and numberest the Hairs of our Heads. But, Lord, we beg for more than the Protection of thy common Providence; O compass us about with thy Favour, as with a Shield. There be many that say, *who will shew us any good?* They look for all their Happiness from Things Temporal: But, Lord, we beg thou wilt not put us off with common Mercies as a Portion, but lift up the Light of thy Countenance upon us; for in thy Favour there is Life: Yea, thy loving Kindness is better than Life. This Life flies away like a Vapour, but thy Mercy endureth for ever.

Lord sanctifie our worldly Imployments, and prosper us in all our lawful Undertakings. Bless us in the City, and in the Field, in the Basket, and in the Store; in the Fruit of our Bodies, and in the Fruit of our Ground. And above all, let our Souls prosper and grow in Grace, and be thou as the Dew to *Israel*; command the Blessing from Mount *Zion*, even Life for eyermore. Lord, give us Grace to live together in Peace, Unity and Love, and let our Examples mutually provoke one another to Love and good Works.

Lord keep us in thy Fear all the Day long, and Preserve us from Sins and Snares thro' the whole of this Week. O! that we may be careful to avoid all known Sin, and especially, *the Sin that doth most easily beset us.* Let us be wise and prudent in our Behaviour, and Conscientious in all our Dealings; that we may commend our selves to every Man's Conscience. Lord, let thy Goodness and Mercy follow us while we live, and let Christ and Glory meet us when we die. Make us as desirous to glorify thee now, as to be glorify'd by thee hereafter; that so we may be in Case to pray in Christ's Words at the Hour of Death; *Father, we have glorify'd thee on Earth, and finished the Work thou gavest us to do; and now, glorify us with thy self above, with that Glory thou hast provided for thy*

thy People from the Foundation of the World

Lord shine upon thy Church thro' the World and dwell in these united Lands of Britain and *Ireland*; as they are united by Nature and Government, may they be united again in the Advancement of a Work of Reformation. Appear in a special Manner, in behalf of thy Zion, in the Land of our Nativity. Make us glad, according to the Days wherein thou hast afflicted us, and the Years wherein we have seen Evil.

Let thy Work appear unto thy Servants, and thy Glory unto their Children. And let the Beauty of the Lord our God be upon us, and establish the Work of our Hands.

Lord bless all these for whom we are bound to pray, and dwell in this Family. Let Peace and Truth be preserved in our Time, and be conveyed to our Posterity; and let us see the Good of *Jerusalem* all the Days of our Life.

Give us our daily Bread, and forgive us our daily Sins, deliver and defend us from Evil. And to God the Father, Son and Spirit, be ascribed Kingdom, Power and Glory, henceforth and for ever. Amen.

*For the Morning of a Communion-Sabbath.*

O Lord, thou hast Heaven for thy Throne, and the Earth for thy Footstool: And the greatest Kings and Princes on Earth are no more in thy Sight, than as crawling Worms upon this Footstool.

It is of thy great Mercy, that we see the Morning of a new day, far more of a new Sabbath: But that such unworthy Creatures as we are, should see the Morning of a Communion-Sabbath, and be invited to sit down at the Table of the Lord, is a Wonder of infinite Mercy and Goodness. O merciful King, we come to thee with Ropes about our Necks,

Necks, acknowledging we justly deserve to be hung up in Chains of Darkness among the damned: But thou hast Bowels of Mercy, as well as Beams of Glory. Yea, we hear the Sounding of thy Bowels towards us in the Preaching of the Gospel, and Dispensation of the Sacraments.

O! that *Salvation may this day come to this House.* May we have Grace all this day to wait upon thee; and do thou graciously meet with us at thy Table. Dispel our Clouds of Guilt, breathe on our Souls, and shine upon our Graces. Lord, thou art every where present, and fillest every Place; but thou art present in a special and gracious Manner in thy Sanctuary, and in thy Ordinances. O! be not thou far from us this day. Oh! shall we this day be surrounded with thy Blessedness; and yet continue miserable? Shall thy rich Fulness be so near us; and we remain empty? Shall thy Goodness be on every Hand of us; and yet Evil abide with us? O let us not starve in a Feast-house, die beside so great a Physician, or perish betwixt the out-stretched Arms of Mercy.

We are indeed unworthy of Mercy from thee this day: *Is it meet, to take the Childrens Bread, and cast it to such Dogs as we are?* But seeing, even the *Dogs* are admitted to eat of the *Crumbs* that fall from their *Master's Table*, we beg thou wilt allow us a Crumb of Mercy this day, and we will be thankful. Hast thou not said, *The Needy shall not be forgotten, and the Expectation of the Poor shall not perish for ever?* And who more needy, or more poor than we are? Are we not proper Objects of thy Compassion and Royal Bounty? O! for Grace this day, to open our Mouths wide, that the *bountiful Master of the Feast might fill them.*

Lord, seeing thou art displaying the Covenant of Grace, and its rich Offers to lost Sinners; we desire this Morning to take hold of this Covenant, to consent

consent to its Offers, and acquiesce in the Method of Salvation proposed therein, thro' the Righteousness of a Saviour. O! come and seal this Covenant to us this day at thy Table, and own us as thy Covenanted People. O! meet with us there, and look on us, and be merciful to us, as thou usest to do unto those that love thy Name. Remember us with the Favour thou bearest to thy People. O! visit us with thy Salvation. May we this day taste and see that God is good, and be made to say, Surely it was good for us to draw nigh to God: A day in his Courts is better than a Thousand, and an Hour at his Table is far better than Ten thousand elsewhere.

May we this day have on the Wedding-Garment, when the King comes in to view the Guests. Give us thy Spirit to beget and quicken Grace in every one of our Souls. Make us look on him we have pierced, and mourn for these Sins that wounded him. Increase our Faith, and fasten our Grips on the Clefts of his Wounds. Shed abroad thy Love in our Hearts, and warm our cold Affections with this heavenly Fire. Remove the Deadness and Wandrings of our Hearts, and let each of us be put in a good Frame, and enabled to say this day. My Heart is fixed, O God, my Heart is fixed; I will sing and give Praise.

Lord, mercifully visit all our Fellow-Communicants; come and feast with them and us. Lord, prevent un-worthy Communicating, and save Sinners from coming this day to shed Christ's Blood, to wound their own Souls, and to eat and drink their own Damnation. O God, deliver us from Blood-guiltiness this day. If thou shouldst call us to Account this day, and deal with us according to the Merits of our best Services, we would be left speechless at thy Table: But we desire to take Refuge and Sanctuary under the Shadow of Christ's Cross. Lord Jesus, save us for thy Name's Sake;

O SAVIOUR, do to us according to thy Great Name ; for this thy Name is the strong Tower, to which we fly, that we may be safe. Behold a Company of timorous guilty Sinners, coming flocking to thee, as the Doves to their Windows : O ! shelter us in thy Wounds, and skreen us under the Wings of thy Righteousness. O ! for Faith's Sight of a crucified Christ this day, and a clear View of the Method of Salvation through him. O ! to be driven from all other Shelters, and made willing to accept of Salvation, as a free Gift thro' Christ's Blood, disowning all Worthiness in our selves, or in any Thing Men or Angels can do.

O ! that many in the Congregation may this day be pierced in their Hearts for Sin, and may feel an indispensible Need of Christ, so as to cry, Men and Brethren, what shall we do to be saved ? Give us Christ, or else we die : None but Christ, none but Christ.

Make this a great day of the Gospel in this Place, a day of Resurrection to the Dead, a day of Deliverance to the Captives, a day of Healing and Sealing to sick and weary Sinners. Let the Sighing of the Prisoners come up before thee this day ; and do thou proclaim Liberty to the Captives, and open the Prison-doors to them that are bound. Knock off the Fetters of Unbelief, and loose some poor Souls, whom Satan hath kept bound these many Years : Bring their Souls out of Prison, that they may praise thy Name, and serve thee with joyful Hearts, in a Course of New and Gospel Obedience, always abhorring and guarding against Sin, which crucified their dearest Saviour.

Give Grace to Ministers to speak and distribute, and to Communicants to hear and partake this day, as these who firmly believe the Eyes of God and of Angels are upon them, narrowly inspecting their Deportment in all they do. Lord, help us all to Sincerity and Truth in the inward Parts : And the

the Good Lord pardon every one of us, who are this day setting our selves to seek thy Face, and to meet and enjoy thee our God, in the solemn Ordinances of thy Appointment; tho' we be not prepared and cleansed, according to the Purification of the Sanctuary. Lord, hear our Prayers, and heal our Souls, for Jesus Christ's Sake; who, with the Father, and Holy Spirit, is God over all, blessed for evermore. Amen.

*For the Evening of a Communion-Sabbath.*

**M**ost Glorious Majesty, help us this Evening of a solemn day, to praise thee, according to thy excellent Greatness, and infinite Goodness, manifested to us in all thy Works, but especially, in the glorious Work of Man's Redemption. We may well cry, *Lord, what is Man; that thou art mindful of him? What is he, that thou shouldest send thine own Beloved Son, to suffer such bitter Things for him? To make Atonement to offended Justice, and be a Propitiation for Sin?* But, O! what are we, the worst of Men, that we should have any Share in this Atonement, who have so long slighted thy Love, and trampled the Blood of Christ under Foot? What a Wonder of Mercy is it, that thou shouldest admit us to treat with thee, and renew Covenant with thee; who have so treacherously broken former Vows and Covenants, and wofully backslidden from God?

We have Cause to blush and be ashamed this Evening, that we were not more deeply affected with thy Goodness to us this day, and with the great Things set before us, and offered to us at thy Table. Alas! our Hearts were much sunk with Deadness and Formality, when they should have been elevated with heavenly Desires, and should have been sending up whole Volleys of Praises to our Redeemer: But, O! let our Sacrifices be sprinkled.

led with Christ's Blood, and our Defects covered with his Righteousness ; and then all shall be well.

We have great Ground to lament the Decay of Religion in our Age : Communion-days have not their wonted Lustre. Oh ! there are many in a declining State among us ; they have lost their former Strength in Duty, and Delight in Ordinances. They have lost much of their Esteem of Christ, and of Communion-days. Time was, when such days as this were the *days of Heaven* to some ; they rejoiced at their Approach, and welcomed them with their Hearts ; but now they are *days of Deadness and Discouragement* ; their Souls are cast down within them, and they are fear'd they be cast out of thy Sight. Time was, when Communion-Sabbaths were lightsome Days, Communion-Sermons had an awful Sound ; but, alas ! *Sacraments and Sermons* are like to dwindle away into Matter of mere Form with many. The *Love of Christ*, the *Death and Blood of a Redeemer*, are like to turn Words of a common Sound with many. O ! wilt thou not revive us again, visit thy *Sanctuary*, and renew our days as of old ? Oh ! leave us not to slide back with a perpetual *Backsliding*.

Lord, shew us a Token for Good this Evening ; let the *Dews of Heaven* fall upon our withered Souls ; and preserve any *Softness of Heart*, where thou hast wrought it ; cherist any *Conviction*, good *Desires*, or *Spark of Love*, where it is ; and cause the *North and South-winds of thy Spirit* to blow on our Souls.

We have this day been swearing Allegiance to thee, as our Lord and Master. We have been resigning our Souls, our Bodies, and all that we have unto thee. We have been engaging to follow the Lamb, whithersoever he goeth. But, alas ! we have no Grace nor Strength of our own to perform our Vows ; for when we would do Good, *Evil is present*

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present with us. Lord, subdue the Power of in-dwelling *Sin in us*; and, according to thy Co-  
ntract, put thy *Fear in our Hearts*, that we may  
never depart from thee: Set up thy Throne, and  
write thy *Laws* there; and help us to hold fast the  
*Profession of our Faith*, without wavering. Our  
Hearts are, like *Reuben*, unstable as Water: But  
do thou establish our *Goings*, and hold them up in  
thy *Paths*, that our *Footsteps* slide not. Into thy  
Hands we commit our *Spirits*; for thou hast re-  
deemed us, O Lord God of Truth. Be *Surety* for  
thy *Servants for Good*, and be with us to the End;  
and in the End of our Lives.

Give Grace, according to our solemn Engage-  
ments, to lay aside every *Weight*, and the *Sin* that  
doth most easily beset us; that we may cheerfully  
run our *Christian Race*: Looking unto *Jesus*, the  
*Author and Finisher of our Faith*. May the Eyes  
of our *Faith* be still fixed on *Christ our Fore-ran-  
ner*, who has, in our Name, entered Heaven, taken  
Poffession of the Kingdom, and is preparing glori-  
ous *Mansions* for us. Help us always to remember  
that rich *Recompence of Reward*, that eternal and  
exceeding *Weight of Glory*, which thou hast laid up  
above for thy *Followers*: And also to wonder at  
thy *Bounty* and *Goodness*, that thou art pleased to  
reward poor *Mortals* so highly, for doing that  
which is good to our selves, tho' nowise profitable  
unto thee.

Thou hast this day, covered a Rich Table to us  
in the *View of our Enemies*; O! save us from  
loathing the *Manna* thou dost rain so plentifully  
upon us, or walking unsuitably unto thy goodness;  
but lead us in a right Path, because of our *Enemies*.

O! forgive the *Sins*, *Imperfections* and *Short com-  
ings* of this days *Work*, for the sake of the perfect  
*Merits* of our *Redeemer*. Remove all our *Clouds*  
of *Fears* and *Doubts*; and clear up to us the *Evi-  
dences of saving Grace in our Souls*. And where  
thou

thou hast been pleased to smile, and graciously manifested thy self, O! continue the Shinings of thy Face, and abide as a constant Guest and Inhabitant. O! preserve in our Souls the lasting Sense and Remembrance of Christ's Love, and let Love to Christ still have the Ascendant therein, over the World, and all its Enjoyments.

O! pity and visit them that never had a dawning of Gospel Light, but have long dwelt in the Region of Darkness and Shadow of Death. O! that the Sun of Righteousness may rise and shine upon them. O! that God would persuade Japhet to dwell in the Tents of Shem. Bring in the Post-  
rity of thy Ancient People the Jews, who remain still in their Unbelief: Take the Vail from off their Faces, and lead them from Moses to Christ, and from the Types to the Things Typified.

Cause the Crown to flourish on the Mediator's Head. Rid the World of Mahometan, Pagan and Popish Delusions, and let thy Word have free Course and be glorified. Visit thy afflicted and persecuted Churches abroad, and raise up the Tabernacle of David, where it is fallen.

Preserve the Protestant Religion and Succession to the Crown in these Lands, and bless the King and his Royal Family, and all Inferior Rulers under him. Graciously own thy Gospel Ministers, and especially these, who have been breaking the Bread of Life unto us this Day. Bless the Love-Feast we have been partaking of this Day, and let all who have been admitted to it, be more engaged to the Love of Christ, and Practice of all Christian Duties.

May we close this day with sweet Thoughts of Christ and his Love, and ly down remembiring the Bed of the Grave, and with the lively Hopes of awaking in the Morning of the Resurrection, that joyful Morning, which shall never be succeeded by an Evening. Glory to God the Father, Son, and Holy Spirit, for ever. Amen. B b For

For a Family, when under Affliction, by Crosses in worldly Affairs, Sickness of Children, or the like.

Holy Lord God, thou, even thou art to be feared, and who may stand before thee when thou art angry? We acknowledge our Sins, and our ill Deservings at thy Hands: Surely, it is of thy Mercies, that we are not, at this Time, roaring in endless and easeless Flames. But seeing there is Forgiveness with thee, that thou mayst be feared, we beseech thee, for Christ's Sake, to pardon our Sins, and be reconciled to our Souls: Rebuke us not in thine Anger, nor chasten us in thy hot Displeasure.

We believe, there is nothing that befalls us in the World, but what is ordered by thy wise Providence. If a Sparrow falls not to the Ground without thee, and the very Hairs of our Heads are numbed; surely thou art not unconcerned about the Troubles that befall thy Servants and Children. Affliction cometh not forth out of the Dust, neither doth Trouble spring out of the Ground: Help us therefore to look to thy Hand, and to hear both the Rod, and him that hath appointed it. Help us to search out these accursed Things that have provoked the Lord against us. Shew us, Lord, wherefore thou contentest with us. Let us neither despise the Chastening of the Lord, nor faint, when we are rebuked of him. But grant, that Afflictions may be suitably improven by us, to the Glory of thy Name, and the Advantage of our Souls.

Suppress all our Repinings at thy Dealings toward us: and whatever we may meet with, let us not sin against God, nor charge him foolishly. Thou givest, and thou takest; blessed be the Name of the Lord. We desire to kiss the Rod, and accept of the Punishment of our Iniquity; for thou art Righteous, and we are Wicked, and thou punishment us less than our Iniquities deserve. O! that the Fruit of all may be to subdue Corruption, and purge away our Sin.

Learn

Learn us to take up our Crofs, with humble and quiet Submission to the Will of our Heavenly Father; for thou knowest what is fitteſt for us. Loſe our Affections from earthly Enjoyments, and teach us how to be abated; and ſuffer Need, as well as how to abound; and in whiſever State we are, therewith to be content. When we meet with Disappointments from the World, and ſee how little worldly Things are to be confided in, make us the more to prize Christ, and to be the more ſolicitous and induſtrious to lay up our Treasure in Heaven.

In a ſpecial Manner ſanctify Affliction to thofe that ly on ſick Beds, and are chafned with fore Pain. The meanest, the weakeſt, the youngeft are not without the Compafs of thy Providence, nor below the Notice of our Heavenly Father. Deal gently and graciously with the Child ( or Children ) in Distrefes, ſend him relief and Comfort; for all Diseases obey thy Command; when thou ſayſt, *come*, they come; *go*, they go; *do this*, they do it. Either lighten the Load, or encrease Strength to bear it. And whatever thou doſt with his Body, remove the Guilt of Sin Original and Actual from his Soul; ſtamp him with thy lovely Image and make him ripe for Heaven and Glory. Thou canſt make the Child die an hundred Years old, as ready and ripe for Heaven, as thofe that are moſt aged. Lord, finiſh all that is wanting of the Work of Grace upon his Heart; and take him not out of this World, till thou haſt fittet him for a better. Stand by him in the dying Hour, and ſecure him in thy Hands from the deadly Enemy of his Soul. Lord do all this for the Sake and Merits of our bleſſed Saviour, who, in the days of his Fleſh, kindly embrac'd young Children, took them up in his Arms, and bleſſed them; and ever lives at thy right Hand, to intercede for both Young and Old of his People: O Father of Mercies, be merciful to one and all of us; prepare us to die, and receive our departing Souls

into the Arms of thy Mercy: And when we are numbred among the Dead, let us also be numbred among the *Redeemed and Blessed of the Lord*: To whom be Glory for ever. Amen.

*For a Family, after the Death of a Child, or any other Member thereof.*

**O** *God of the Spirits of all Flesh*, thou art the Giver and Preserver of Life; and thou also determinest our Days, numbreſt our Months, and appointest the *Bounds over which we cannot pass*. What is our Life, but a *Vapour that appeareth for a little Time, and then vanisheth away*? Even at the longest, how short! and, at the strongest, how weak! When we think our selves most secure, how exposed are we to Change! And when we think our selves in best Health, how soon may the Thread of Life be snapt asunder! *We know not what a day may bring forth*. Lord, what is Man at his best Estate, but altogether *Vanity*?

Sanctifie the Breach thou hast made amongst us, and make it a Mean to awaken us to prepare for Eternity, and constantly to carry our latter End in our Bosom. *What Man is he that liveth, and shall not see Death?* The Great, the Mean, the Wise, the Foolish, the Good, the Bad, all yield up the Ghost, and go down to the *Grave*. We see our near Relations, Neighbours, and Acquaintances, taken away to their long Home before us; and we are left standing and living Monuments of God's Goodness and Patience, enjoying still the Opportunities of Grace, and Time for Prayer and Repentance. Lord, what better are we than others, that we should be spared so long, have so much Paine taken on us, have so many *Warnings* given us, and have so much Time allowed us to prepare for Eternity?

Wor

Wo's us for the Spirit of Slumber, Stupidity and Infatuation that hath seized upon us: We see our Neighbours daily going off the Stage; we foresee the dreadful *Wakening* which careless *Sinners* shall get at *Death and Judgment*; and yet we have not Hearts to stir or cry for Grace, and fly to Christ in this day of our *Visitation*; we see our Time fast passing away, our Glass near run out, our *Sun* setting, and near gone down; and yet we do not take the Alarm to quit our Sins, and *fly from the Wrath to come*. We have but a few Breaths more to breathe, and then we are gone from hence for ever: And yet, alas! our Work is undone, our *Souls* unready, and we are thoughtless and unconcerned. Oh! if *Death* should surprize us in *such a State*, and hurry us into Eternity this Night, where would our *secure Souls* awake? Where would we take up our endless Dwelling?

Lord, let us never allow our selves to live in any Course, wherein we would be loath or afraid to die. O! that, in the *Death* of others, we *may see, as in a Glass*, our own *frail and uncertain State in this present World*. How slippery is our Standing! How soon must we remove, and follow the vast Multitudes *that have gone before us out of the Land of the Living*! Lord, help us to mind, that we are as *really* dying, as these that lie on *Death-beds*, with their *Senses failing them*: And we may be as sure of dying, as if we were already dead. O! to be always living so, as these who expect surely to die, and believe *Death* is not very far off.

Ah! how unmindful have we been of our latter End! How lavish of our precious Time! How careless of our immortal *Souls*! How little in *Preparation for Eternity*! So that thou justly mayst bring our *last Hour as a Snare upon us*, and surprize us in our Sins, and hurry us away in an unprepared Condition, *to appear before thy Tribunal*. But, Lord, pity us, awake us to repent, and to mortifie

*Sin in Time.* O ! let our Sins die before us, that they may not rise in Judgment against us. Lord forbid, that our Sins outlive us ; for if they die not before us, they will live eternally to sting and torment us. O ! that by the daily Warnings thou art giving us, we may be daily learning to die, and Sin may be daily dying in us ; so that it may be certainly dead before us.

Lord, what have we to do in this World, but make ready for the World to come ? O ! that our whole Lives were a *continued Preparation for Eternity* ! and, O ! that we may *finish our Work*, before we *finish our Course*. Lord, take us not out of this Life, before thou hast fitted us for a better. O ! let us be fitted for Heaven, before we leave this Earth. Happy were it for us, if we were in good Terms with God, and were constantly willing to die, and ready to meet our Lord when he comes. O ! let not that Coming be Matter of our Dread, or Terror, but Matter of our Hopes and joyful Expectations. Let us be among these, who not only love Christ, but really love his Appearings, and long for it. God help us to overcome the *Love of Life*, and the *Fears of Death* ; that when our Turn comes to die, we may not go off the Stage with a heavy Heart, or a guilty Conscience ; but we may depart in Peace, and sleep in Jesus : To whom, with thee, O Father, and Holy Spirit, be endless Praise. Amen.

*For a Family, after receiving some signal Mercy, or Deliverance.*

O L O R D, tho' we are *Transgressors from the Womb*, yet, by thy Power and Goodness, we have been safely preserved from the Womb, and delivered from manifold Dangers in our Infancy, Childhood, and thro' the different Stages and Steps of our Pilgrimage. It is owing to thy good Providence,

dence, that we died not from the Womb, that we did not give up the Ghost from our Mother's Belly, O! fill us with a grateful Sense of thy early Goodness and Mercies towards us, and make later Mercies bring these afresh into our Remembrance.

How graciously and seasonably hast thou delivered us, when there was but a Step betwixt us and Death! we were in great Perplexity, Fear was on every Side, our Hopes were ready to expire, the Sorrows of Death compassed us about: Then called we upon the Name of the Lord, and thou hearest our Cry, and graciously interposedst betwixt us and Danger. Unless the Lord had been our Help, our Souls had almost dwelt in Silence: But when we said, Our Foot slippeth, thy Mercy held us up; we were brought low, and thou helpedst us; yea, thou hast delivered our Souls from Death, our Eyes from Tears, and our Feet from falling, O! that we may walk before God, in the Land of the Living!

Blessed be God, that hath not taken us away by untimely Death, in the midst of our days, and in the midst of our Sins also. O! may we have it to say with Hezekiah, In Love to our Souls hast thou delivered us from the Pit of Corruption, and cast all our Sins behind thy Back; what shall we render to the Lord, for preserving us from the Flames of Hell till now? The Dead cannot praise thee; they that go down to the Pit, cannot celebrate thy Goodness: The Living, the Living, they shall praise thee; as we desire, with all our Souls, to do this day.

Tho' we soon weary of Duty, yet thou dost not weary of Mercy; but continuest still to do us Good, notwithstanding of our unthankful Carriage towards thee. Thou delightest in Mercy, and takest Pleasure in the Prosperity of thy Servants. Thou not only bestowest Blessings on us, to provide for the Necessaries of Life, but also Variety of good Things

to make our *Lives comfortable*. How many are thy Mercies, thy Preservations, and Deliverances toward us! If we should speak of them, they are more than can be numbered. We were never in Distress, but thou relievedst us; we were never in Sickness, but thou curedst us; we were never in Wants, but thou suppliedst us; we were never in Dangers, but thou deliveredest us. All our Bones may say, *Lord, who is like unto thee? For thou hast kept all our Bones; not one of them is broken.*

O Lord, our Goodness doth not extend unto thee; we can never answer the Obligations which thy Mercies have laid upon us. O! do thou imprint so deep upon our Hearts, the Sense of thy seasonable and wonderful Mercies, that we may never abuse, slight, nor forget the great Goodness thou hast shewed us, and the late signal Deliverance thou hast wrought for us. Help us always to walk fruitfully and thankfully, humbly and holily, in the Sight of our Gracious God and Benefactor. Enable us to praise thee, both with our Lips and with our Lives; and all our days to carry as these who are so highly obliged to thee. O! let us not be as the *Nine Lepers*, who returned not again to give *Thanks*; nor as *Hezekiah*, who rendred not again, according to the Benefit done unto him: But let us, like *Mary*, with our Souls magnifie the *Lord*, and with our Spirits, rejoice in *God our Saviour*.

Blessed be the *Lord*, who has not turned away our *Prayer* from him, nor his *Mercy* from us. We will love the *Lord*, because he hath heard our *Voice* and our *Supplication*; we will call upon him as long as we live.

We bless thee for all our temporal Mercies and Blessings; but, above all, we bless thee for *Jesus Christ*, the meritorious Cause and Spring of all our Mercies. Thanks be to *God* for this unspeakable Gift, both now and for evermore. *Amen.*

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## Petitions and Intercessions to be used by PARENTS, in behalf of their CHILDREN.

NOTE, I have conceived them in the plural Number; because Fathers and Mothers should not only separately pray for their Children, but should also sometimes join together, to wrestle in Prayer to God for their Young Ones: And it may be proper sometimes, that they be present.

**O** L O R D, Thou hast graciously given us these Children; but, ah! we have given them Sin and Corruption, that is their Portion from us: But we bring them to thee in their sinful and miserable Condition, wherein, by our Means, they have come to the *World*: For, tho' they be destroyed in us, yet in Thee is their Help. Tho' we cannot give them Christ and Grace, yet, Lord, Thou canst do both: We therefore bring them to thy Door, and lay them down before thee, as Objects of Pity, and Spectacles of Misery. They are our Children by Nature; O! make them thy Children by Grace. They are born to us once; O! that they may be born to thee a second Time. Let thy Bowels of Mercy yearn towards them; deliver them from the *Dominion of Sin, from the Bondage of the Devil; and pluck them, as Brands, out of the Burning.* O! let these who are Pieces of our Bowels, and are now *dead in Trespasses and Sins*, be made to live in thy Sight, that they may praise thy Name, both here and hereafter. We bring them to thee, who art the *Lord of Life*, and didst

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put Life in them at first. O! breathe now upon their dry Bones, and they shall live spiritually.

O! make them to remember *their Creator and their Redeemer in the Days of their Youth*. Acquaint them timeously with thy self, cause them to know their Misery and Lostness by Nature, and their Need of Jesus Christ to be their Saviour. O! fix the Impressions of God deep in their Minds, and make them to fear and love thee *above all Things*. Help them firmly to believe that they have immortal Souls, that there is an Eternity after Time, a Life after this, where it will be *well for the Righteous, and ill for the Wicked, and that for ever*. Give them an awful Sense of God's All-seeing Eye, that beholds them in *Secret*, as much as when in *Company* with others. Beget in them an Abhorrence of Sin, and whatever is displeasing to thee: And especially, give them a Sight of their evil Hearts: Cause them to hate sinful Thoughts, Words and Actions. Keep them from *profaning thy Name, from profaning thy Sabbath, from Lying, from Stealing, from Disobedience to Parents, from Pride, Covetousness, Passion, Revenge*; and from *all the Vanities and Follies of Youth*. Make them meek, humble, and loving one to another.

Help them still to remember they are thy Creatures, and the Work of thy Hands; that thou preservest them, providest for them, and givest them all things richly to enjoy. That they owe thee Thanks for all their Mercies, that they depend on thee for all Things. Lord, encline them to love thee, and to love Prayer, and to go to thee frequently with their Wants, whether in Soul or Body; O make them sensible of their Soul-miseries and Wants; and give them thy Spirit to teach them to pray. Lord, enlighten their Understandings, renew their Wills, and store their Memories with heavenly Instructions from thy Word, that, from their Childhood, they may know the holy Scriptures. O! that

they

they may all know thee from the least to the greatest.

Lord help, us to consider and mind the Vows and Engagements that were laid upon us for them, when they were Baptized, and solemnly surrendered to thee. And, Lord, help them to consider, how they were dedicated to God at Baptism, and thereby listed Soldiers under thy Banner, and deeply sworn to thy Colours. O! do thou encline and determine them now, personally and explicitly to own and renew their Baptismal Covenant; that so they may become Christians by their own Deed and voluntary Consent, as well as by their Parents Dedication. Engage them now to chuse God the Father, for their God and Father; to chuse God the Son, for their Redeemer and Saviour; to chuse God the Holy Ghost, for their Sanctifier and Comforter: To chuse God's Word for their Rule, God's People for their Companions, Holiness for their Way, and Heaven for their Home.

Lord, pour thy Spirit upon our Seed, and thy Blessing upon our Offspring; that they may spring up as *Grass*, and as *Willows* by the Water-courses. Take early Possession of their Hearts, and season them with Grace. Keep them from the Evils and Vanity which Childhood and Youth are subject to; and restrain them from walking in the way of their Heart, and Sight of their Eyes. Check the Beginnings and first Appearance of Vice in them, and pluck it up by the Roots. Help us now to train them up in the Way they should go, that, when they are Old, they may not depart from it. Let the Word of God abide in them, that they may be strong, and may overcome the wicked One. Teach thou their Teachers, that they may be brought up in the Fear, Nurture, and Admonition of the Lord: Let them be rightly instructed in thy Truths, and give them Grace to hold fast the Form of sound Words, and to continue in the Things which they have learned. O! bless the Means of Instruction;

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For Parents and Teachers may plant, Ministers may water ; but God only can give the Increase.

Lord, we desire, to be filled with Pity and Compassion to the Souls of these Young Ones, and to bring them in the Arms of Faith and Prayer, to the Blessed Jesus, beseeching him to put his Hands of Mercy on them, and bless them, as he did little Children in the days of his Flesh. O ! stamp them with thy lovely Image, and work an inward saving Change upon their Hearts. O ! give them betimes to know the God of their Fathers, that they may serve him with a perfect Heart, and a willing Mind. From the Womb of the Morning, let Christ have the Dew of Youth. O ! let Christ be formed in their Hearts, when young, that we may see our Children to be the Work of thy Hands in the midst of thy House ; and then will not our Faces wax pale, nor be ashamed ; but we will sanctifie the Holy One of Israel.

Lord, we have been Instruments to bring these little Ones to the World, Children of Wrath : O ! that we may be Means to bring them to Christ, that they may become Children of God, and Heirs of Grace. O ! give them Portions among thy Children, and bring both them and us into thy Family, that we and they may live and dwell together in Heaven thro' Eternity. Lord forbid, that our Children should meet us at a Tribunal, in a Christless and Graceless Condition ; that these, who are so dear and near to us, should lie in Hell, and fry in the Flames for ever. God pity them, and prevent their Ruin.

If thou, Lord, shouldst take them hence before us, O ! fit them to live with thee above, and make us willing to resign them to thee : Or, if thou take us from them, be thou a gracious Father to them, when we are gone, and a merciful Provider for them, in all States and Conditions of Life. Keep them from the Evil of this World, and bring them safe

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thro' it to a better. Take Care even of their temporal Concerns, and chuse their Inheritance for them. But, especially, take Care of their Souls, and let Treasure be laid up for them in Heaven; and then all other Things needful will be added to them.

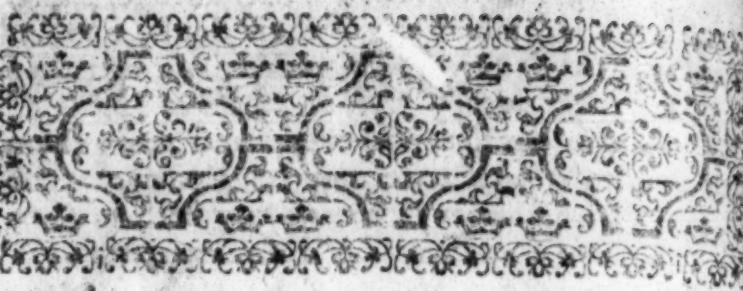
O! teach us our Duty to them, and teach them their Duty to us; that we may be Blessings to one another. Instruct them in their Duty both to God and Man, that they may be Instruments of thy Glory, while here; and may be taken into the Kingdom of Glory, to live with thee for ever hereafter.

Lord, take Care of the rising Generation every where, and let God still have a Seed to serve him among them. Bless all Schools and Nurseries of Learning. *Cast Salt into these Fountains, and heal the Waters thereof; that, from thence, may issue Streams, which shall make glad the City of God:* All which we beg for Christ's Sake. Amen.

### F I N I S.



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IV. The Mother's Catechism for the young Child: Or, A preparatory Help for the Young and the Ignorant, in Order to their easier Understanding the Assembly's shorter Catechism.

V. Five Sermons Preached before and after the Celebration of the Lord's Supper.

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